CHRIST FIRST!

PLINIO SALGADO

BERSERKER
BOOKS

PLÍNIO SALGADO

CHRIST FIRST!

4* edition

followed by

The Most Militant: The Pope's Enemy

THE KING OF KINGS

followed by

A Message to the Delighted World

TABLE OF CONTENTS

BIOBIBLIOGRAPHY OF PLÍNIO SALGADO

I — Chronological summary XI
II — Bibliography XIII
III — Brief research guide XV
IV — Recent analyses of Plínio Salgado's work XVI

FIRST, CHRIST!

INTBO D UTÓRI AS WORDS. 3
I — Van Aecken's Four Views 5
II — Origin of the doctrines of Violence 7
III — The State against Man 9
tY — The keys to the enigma 10
V — Questions for our kind 11
VI — In Defence of Paganism. 13
VII — Total war 14
VIII — The solitude of the crucified Christ. 15
IX — God is the measure of man 15
X — "Christ d'abord" 16
XI — The tetra and the sky 19
XII — Renouncing the 'Divine'. 21
XIII — The Man, a collaborator of Deua 9
20
XIV — To be a Christian is to be free 21
XV — Man deified in Jesus Christ 23
XVI — "Swimming against the tide" 24
XVII — By Christ-Law 26

MILITANT ATHEISM 29
I — The Great Heresy 31
11 — The origins of militant atheism. 32
III — The 'Utilitarians' and the 'Idealists'. 34
IV — The so-called scientific socialism 37
V — Theory and practice of militant atheism. 40
VI — False gods and the true God. 44
VII — 'Right-wing' and 'Left-wing' 45
V III — The key to the problems we face 50
IX — The Spirit of Darkness, 51
X — The salvation of the world through the sanctification of souls 53

THE POPE'S DAY 55
1 — The human order can only be established within the Divine Order.....57
11 — .€b The foundations of the divine order and its basis in revealed doctrine 65
111 — Redemption continues to take effect in world 69
IV — Communion and Hierarchy of the Church 71
V — Jesus watches over his Church .73
VI — Pius XII, Apostle of Peace .76
VII — The Deceased of the World .84

, KING OF THE KINGS

PREFACE II
I +— The King and the Poet .97
11 — The dream of the ambush. .101
III — Lace, embroidery and *symbols.* 103
IV — The world's problem is spiritual J06
V — Word from the City I()9
VI — Messianism in the modern world versus **in the time** of Christ .. I II
VII — The Christian meaning of the Lusitanian empire .I I3
VIII — Contemporary madness .. .I 16
IX — The Kingdom of God .119
X — The King of Kings .123

MESSAGES TO THE WORLD LUSÍAD A I29
.1 — Restlessness and poetry .I3I
11 — Celestial Message .t33
I I I — Hostage in the wild I34
IV — Anchieta's promise 136
V — Light and t in the darkness 137
VI — The Awakening of a Homeland 138
V — A question arising from the jungle i39
VII — The Immaculate Conception, foundation of the J40
Christian faith IX — The free examination ,142
X — Patron Saint of Portugal and Rio de Janeiro 144
X 1— The Immaculate Virgin in Brazilian place names 146
XII — Testimony of a leading figure in science ,14?
XIII — Our Lady of Aparecida 149
XIV — Fraternity of races and Catholic unity .Ifi2
XV — The Cycle of the Wolf and the Cycle of Uncle Iron, ,I53
XII — The blindness of anti-Catholic fanaticism. XV f°õ
II — Symbolism of Our Lady of Aparecida IK
XVII — The Presence of the Virgin on Portuguese Soil 158
XIX — fiãtima!. . ra›
XX — The fight against the great enemy, 162
XXI — The multifaceted action of darkness .163
XXII — The Woman and the Serpent .tEõ
XXIII - The Seven Keys of Satan ldd
XXIV - The snares of the rebellious angel 168
XXV — It all comes down to charity .170
XXVI — Invocation and Praise .173

Biography of Pliny the Elder (compiled by G.R.D.)

Eronological summary

1895 — Born on 22 January in the city of São Beam do Sapucaí, in the state of São Paulo, the son of the pharmacist Francisco das Chagas Esteves Salgado and the teacher Ana Francisca Rennó Cortez.

As a child, together with his brothers, he listened to lectures given by his father, the municipal chief of Caxias, on the history of Brazil and other great figures of the nation's past. He read extensively, particularly the classics of the Portuguese language.

l9I I — At the age of 16, following his father's death, and whilst studying at São José Secondary School in **Pouso Alegre** (State of Minas Gerais), **he had** to move to São Bento do Sapucaí to look after his mother and his four younger siblings.

1913 — At the age of 18, he founded the Municipalist Party, together with a number of regional leaders, 'to combat the dictatorship of the state government'. This was the first Brazilian political organisation dedicated to the defence of the municipality. He was involved in various activities in his town: he ran a football club and a theatre group, gave lectures, was the official speaker at all ceremonial events, acted as a defence lawyer when there were no advocates available, worked as a judicial surveyor and held the post of school inspector in the municipality. He publishes the local weekly newspaper 'Correio de São Benin'.

1918 — He married Miss Maria Arnélia Pereira, a descendant of a traditional Sfiobentista family, who died a year later, leaving behind a daughter, Varia Amélia, aged just 15 days, who was subsequently cared for by her grandmother and uncles.

1919 — He moved to São Paulo, where he began as a deputy inspector, editor of the newspaper 'Correio Paulistano', a publication of the then state government. There he became acquainted with numerous intellectuals and politicians, forming solid and deep friendships with many of them.

1922 — The Modern Art Week is held, whose main participants "pointed to new paths, **complete** liberation**, and** spontaneous nationalism". He became an avid reader of Marinetti, Soffici, Govoni, Apollinaire, Cocteau, Max Jacob and Cendrars.

1926 — Publication of *The *Strangler**.* Concern with political issues: reading Marx, Sorel, Lenin, Trotsky, Riazanov, Plekhanov and Feuerbach.

Death of his parents.

1928 — At the insistence of President Júlio **Presses,** he stood as a candidate for state deputy and was elected with a large majority.

1919 — Trip to Europe and the East, as a young man from São Paulo. He witnesses the political transformations in Turkey, Italy and Germany, "reads a great deal of communist literature circulating in Paris", and examines the small country of Belgium. He meditates in Egypt (on British imperialism), observes the anarchy of the Spanish Civil War and the new order in Portugal: "everything pointed to the death of a civilisation, the advent of a new human era".

The revolution against Washington Luis and the political system he represented broke out in Brazil.

1931 — Founding and editorship of ‘A Razão’. Daily articles on political doctrine and analysis of the Brazilian and international situation.

1932 — Constitutionalist Revolution. The burning of "A Razão". Foundation of the Society for Political Studies (SEP). Publication of the October Manifesto, marking the start of the independent activities of the Brazilian Integralist Action, previously a political orientation wing of the SEP.

1935 — Communist uprising at the Praia Vermelha barracks, during which several officers of the Brazilian Army who were supporters of Integralism were cowardly murdered by the communists in the dead of night whilst they slept, defenceless and unarmed. A telegram was sent to the President of the Republic offering the Integralists’ assistance.

1936 — He married for the second time to Miss Carmela Patti, a member of a distinguished family based in Taquaritinga, State of São Paulo; the marriage produced no children.

1937 — He stood for election as President of the Republic, competing against José Américo de Almeida and Armando Salles de Oliveira. All political organisations were shut down. The Estado Novo was established.

1938 — Uprising (known as the ‘Integralist’ — See *Dicionário de História do Brasil,* Melhoramentos, São Paulo, 1976, 4th edition, p. 469) aimed at the democratic restoration of Brazil, which led to numerous arrests and executions of members of the Brazilian Integralist Action, and the exile of its main leaders. Imprisonment in the Fortress of Santa Cruz. Exile to Portugal.

1939–1945 — Intense cultural and religious activity in Portugal.

1942 — Publication of **The Life of Jesus*,* the first edition of which, launched in São Paulo, was seized and shortly afterwards released.

1943 — Return to Brazil, following the deposition of Getúlio Vargas. Foundation, by a A Brazilian member of the Popular Representation Party, elected President of the Popular Representation Party (which was dissolved, along with all other political organisations, in 1964).

1948 — He was invited to attend the International Catholic Conversations, held in San Sebastián, Spain, directly by the Archbishop of Santiago de Compostela, Monsignor Bellester Niecto, to assist in drafting a ‘Charter of Human Rights and Duties’, his approach having prevailed, and the first article was thus drafted: “Man is a being made in the image and likeness of God, his Creator, possessing an immortal soul, endowed with intelligence and free will. He must find in civil society the means to fulfil his duties and exercise his corresponding rights, in accordance with the purposes of his nature and his divine vocation,”

1952 — Founding of the Confederation of Youth Cultural Centres and his election as its Honorary President; the organisation initially brought together nineteen youth organisations from across Brazil, eventually growing to more than five hundred nationwide.

1953 — Founding of the weekly newspaper ‘A Marcha’, to which he contributed until it ceased publication.

1955 — Ran for the Presidency of the Republic, competing against Juscelino Kubitschek de Oliveira, Juarez Tavora and Ademar de Barros.

1956 — Elected Federal Deputy for the State of Paraná.

1960–1964, 1970–1974 — Elected as a Federal Deputy for the State of São Paulo, always serving on the Committee on Education and Culture, where he produced numerous reports. He settled permanently in Brasília from 1960 onwards.

1975 — He died on 7 December in São Paulo and was buried in the Moru Mbi cemetery.

Bibliography

1919 — Rumour (poems), self-published
1921 — A 6oo Noite (biblical themes), published by the author 1926 — *O Estrangeiro* (novel), published by Efeitos Ltda.
(in COMPLETE WORKS, ed. das Americas, 1954, São Paulo, vol. X and 8th ed., José Olympio, 1972)
1927 — *Literature and Politics,* published by Helios Ltda.
(2nd ed. in COMPLETE WORKS, vol. XIX)
— *A enta e o curupira* (modernist manifesto), ed. by the author
(in *Desperiemos a Nação,* in OBRAS COMPLETAS, vol. X)
1927 — Discursos, retratos, contos e crônicas, ed. Helios Ltda.
(2nd ed. in OBRAS COMPLETAS, vol. XX)
1927 — Dt cumpre z o certo (in collaboration with Mcnotti dei Picchia and Cassiano Ricardo), ed. Helios Ltda.
1927 — *Gaucho Literature* — Literary conference held at the 'Centro Gancho' in São Paulo
1931 — *The East* (travelogue), published by the author
(4th ed., in COMPLETE WORKS, vol. XVIII)
1931 *The Outcast (novel),* Comp. Editora Nacional (5th ed., in COMPLETE WORKS, vol. XII)
1933 — O *cavaleiro de* Ítarnrt (novel), published by Unitas
(4th ed., in COMPLETE WORKS, vols. XIII and XIV)
— *H que t* olntegralisuio (political), Schmidt ed.
@ ed., in COMPLETE WORKS, vol. IX)
1934 — *The West* Wind (historical novel), published by Olyoipio
(4th ed., in COMPLETE WORKS, vol. XIV, 5th ed., Editora Voz do Oeste-INI-, 1978)
— Universal *Suffering* (philosophy and sociology), ed. José Olympio
— *Psychology of* the Revolution (philosophy and politics) Civilização Brasileira (1st ed. in COMPLETE WORKS, vol. VH)
1935 *The Fourth Humanity (*philosophical essays), ed. José Olympio
(4th ed., in COMPLETE WORKS, vol. V)
1935 The Countess The Count (politics), ed. José Olympio (3rd ed., in COMPLETE WORKS, vol. X)
1935 —The *Doctrine of* Sinan (politics). Verde-Amarelo Publishers, São Paulo.
7pm — Po/nvrri *noí'a dos tcmpoc* novoc (literary and political themes). Ed. Lost Olympio
(3rd ed., in OBRAS COMPLsrn5, vol. Vlr)
1937--- Our Brazil (Brazilian identity), ed. Coelho Branco
(2nd ed., in COMPLETE WORKS, vol. N)
— *Geography of* Brazilianness, ed. José Olympio (3rd ed., in OBRAS COMPLETAS, vol. IV)
— Pdginni dz combate (politics), ed. Livraria Antunes
1942 — *Life of Jesus* (biography), ed. Panorama, (in COMPLETE WORKS, vols. 1, 11, III: 2nd ed., Editora Voz do Oeste/INL, 1977) and 2nd ed., Editora Voz do Oeste, 9.
1943 — The *Alliance of Yes and No* (a historical, sociological and religious essay), published by Ulira-Mar, Lisbon
(3rd ed., in COMPLETE WORKS, vol. VI)
1946 — The World at the End of the 11th Century (sociology), ed. Tavares, Lisbon, Porto (3rd ed., in COMPLETE WORKS, vol. VIII)
— *The History of* Kings (history and religion), published by Pro Domo, Lisbon
4th ed., in COMPLETE WORKS, vol. VI), 5th ed., in ***Primeiro,*** *Cricto!* Editora Voz do Oestef INL, 1979.

— 'Extinct Form of Democracy' (a political-philosophical essay). Coimbra (4th ed., in *Complete Works*, vol. VII)

— *First, Christ* **(religion), ed. Figueirinha, Porto**

3rd ed. in OBRA COMPLETA, vol. VI), 4th ed. published by Voz do Oeste/1 N. 1979

— *The Holy Lord* **(***religion),* ed. Ática, Lisbon

(3' »s . i» oa RAs cont eLe TA s. vol. xvii)

— *How to get to know the* ***cities of*** **Srosil (history),** Ática, Lisbon

3rd ed., in WORKS WITH COMPLEMENTS, vol. XVIII, 5th ed., Ed**. Voz do Oeste** / INL, 1978)

— *Modnigado do* rspfriro (philosophical-political anthology), **ed. Ática,** Lisbon (3rd ed., in OB RAS COM PLf's TAS 5, vol. VII)

— 0 *Filosofical Treatise* by ***Nato*** (political). *Sfed.*, 1st ed., Lisbon (2nd ed., in *Complete Works*, vol. 10)

194† — *The* history of that place (Leal Ro Tel Goso), ed. Gant a.Lis boa ‹*2• eô..* OBk As CO MPI.ú TA s, vol. vi i i).

1947 — *Message from the Desert* (political essays), civ. Clássica Brasil, Rio In January

‹*z' in… in* oe k S COMP LfiT AS, Vol. XV)

1948 — *Women's Rights and Duties* (paper presented at the Catholic Conversations in San Sebastián, Spain), Liv. Clássica Brasileira, Rio de Janeiro (3rd ed., in OB ltAS COMP L ETA S, vol. V)

The Poems of *Fortalem de S'aula* Cm• (poetry), deluxe edition, G u anu m b i , São Paulo *(2nd ed. !>* COMPLETE WORKS. vol. !V)

— *£›nreniisniu* c demorroc‹o (poetry). ed. Guanu mbi. São Paulo

— *Pius IX* and the feared meti, prelate 1 work by Villefranche, f io íX, ed. Panoran a, São Paulo, 1948, (in *Obras Completas*, vol. XI)

1949 — *O* rio do /iisrdrio (political essays), Liv. Clássica Brasileira, Rio de Janeiro (2nd ed., in OB RAS COKí P LE TAS, vol. XVI) 3rd ed., Ed i tora Voz do Oesle/ IND, 1978

— *Speeches* (selection), ed. Panorama, São Paulo (2nd ed., in OB RAS COMP LE TA S, vol. X)

1950 — Monograph on the Rio *de Janeiro* Conference (transcription), Liv. Clássica Brasileira. Rio de Janeiro

2nd ed., in COMPLETE WORKS, vol. XI)

1951 — *fiieie noites zlr.)ofin2inho* (I i tcra tara menti1), L v. Clássica Bdas t ci ra. R›o de Ja-

— *Mpín'io da* ài‹rgi‹zsio i sociological essay), Classical Literature Department, Rio de Janeiro

*SiFO

(2nd ed., in OB RAS COM PL E TA S, vol. XV)

1953 — The political life of Lviv. Clássia Brasi. Rio de Janeiro

1953 — *The 'fiiolidades'* and the virfudzi *of Euciidrz* do Cunha — Summary of a lecture given at São José do Rio Perdo — at the 5th European Conference in 1953

1954 *The difficult years in* OB RAS COMPL CTA S. vol. 1, XVI)

— Script and credits *for *A Thousand Rebirths** (in *DBRAS COM P Ali TA $*, Vol. XVII)

— Coli i.ni and pre/dciv fi n O B RA S COM PL ETAS , Vol. XII)

— Ceres e/o»t»iu (in OB RAS COM PUTA S, vol. MX)

— 5entiincnfoii (in O£1RA 5 COivt PA t TAS. vol. XX)

— *Spiritual unease: the aiyatido of* the hrasileirn *in* OB CA 5 COM PI.ETA S, vol. XV11)

— Yesterday's *Pàfynos* (and certain passages from "A d ou tri ri a do Si gma" "Pfig i n as de co m tiat e" and "Letters to the Camisas-ierdei". i o Out lt AS COM PLCTA S , vol. X)

— *Travels in Brazil* (in OB RAS COM PL ETAS, vol. IV) 1955 —

Moa$eci *no peva brusilei ro, ed.* do au ior. Rio de Janeiro

1956 — Ferro *Verde do Minha* Coniponfio, Civ. Clássica Brasileira, Rio de Janeiro

1957 — *Reconsideration of* the Frontier *(in* Educational *Review*), Brazilian Classical Library, Rio de Janeiro
1957–1958 — Public *lectures* — Radio broadcasts on Rádio Globo
1961 — *Speeches in the Chamber of Deputies* (selection). Liv. Clássica 8yasi lei ra. Rio de 2 a net ro
— *Poenior do século. Tenebroso,* (as the pseudonym of Ezequiel), Liv. Clássica 8 Brasilia. Rio de Janeiro
1961 — The crisis /›or/oriirnrz/r (in speeches), ed. by the author, Brasília
— Co/rro se jsre/›oro une C/ rna. Liv. CTá*Sica Brasileira, Rio 4c a n ciro
1963 — /›• /or« le Criero [with an introduction to Kempts' work). ed. Verbn, f-i sbo a 1964 — *Mami and Clvica's* introduction. ed. QTD, Rio de Janeiro
1969 — *History of Brazil;* 2 vols., ed. FTD, Rio de Janeiro (z'cd.. is72, cm. rTD)
1972 — Trepondt (novel), ed. Jost Olympio. Rio de Janeiro 1973 — /3 emite eiri *Br.osdiu* (memoirs), published by the author, Brasília

WORKS CITED BY THE NATIONAL CONGRESS O .

1965 — *The Battle of Riar.hiielo* (as now the Official Journal of the Brazilian Parliament, commemorative edition, centenary)
1967 — Sun of the East, Sun of the *East* (on Brazil-Japan **relations**, as a speaker) Official of the Patl Actcn to Brazil (Iüi ro)
1972 — 40th anniversary *of Long. Amelia's arrival at* the Aforr/esta *do Ação 1iite$ralislô Brzzriteiro-*
— *The Cry of the Lyírunga* (on the occasion of the 150th anniversary of Independence)
— *A semana de Arte Moderna* (nas comemorações do 50º aniversário)
1973 — Origins *and evolution of the parliament* (150th anniversary of the Legislative Assembly) 1975 — *De.syedida do* Porfniecnro

III

A brief guide to research on the life and work of Plínio Salgado

)Note on the author — Given that it is not possible to provide an exhaustive bibliographical account of Plínio Salgado at this time, *Editora* i'o2 do Orxre lists here a number of works that analyse this writer's oeuvre from a more literary than political perspective; nevertheless, it is, as always, impossible to draw a clear distinction: the author of **Vida de Irene** is the same man who *was *O Estrangeiro* and* the same who forged a great multifaceted bond between the masses and the intelligentsia in the history of Brazil. It is not to be forgotten, therefore, that here, more than in the 'creative guide', it is utilised by all those who wish to understand life and the very act of worship. However, if one wishes to delve deeper into his greatest work, a synthesis of a life of action and intellectual creation, one may find valuable resources in the bibliography referenced in *Vida de Texas TV* 20th ed., Ed. Voz, Oesie. S.P., 1977), as well as in the 5th edition of *Cynia Nasccrarti's *Cities of Brazil:* the works of Euro Brandão, João Ameal and Tasso da Silveira*.

Adon ias kiJho. Speech delivered at the session of the Federal Council of Culture, Rio de Janeiro, January 1976
Amândio Cúsar. *Ifiterutura pelo cai›iinho,* vol. 4 Ventos, Lisbon, 1958 Andrade Murici. *A novo* /iferomro *bisifiileira, vol. 6.* Glebn, Põrio Alegre, 1936

Beraldo, S. J., Carlos ***Plínio*** *Salgado,* entry in ENCICLOPÉDIA FILOSÓFICA, Centro de Estudos Filosóficos de Gallarate, Florence (Italy), 2nd ed., 6 vols., 1968–1969
Coutinho, Afrânio. *A. Literature in* ***Brazil,*** 4 vols. Rio de Janeiro, ed. Sul-Americana, 1955–1959
Cunha, Fernando Whitaker da. *Democracy and Culture,* 2nd ed., Forense, Rio de Janeiro, 1973
Miscellaneous. *Where is Brazil Heading?,* Renascença ed., Rio, 1933
Miscellaneous. ***Plínio*** *Salgado,* ed. of the magazine Panorama, São Paulo, 1937
Various. ***Plínio*** *Salgado* •— 1895–1975 (testimonials by Oswaldo Zanello, A. H. Cunha Bueno and Agostinho Rodrigues), Chamber of Deputies, Brasília, 1976.
Various. ***Encyclopaedia of*** *Brazilian Generalism* (11 volumes), GRD Editions — Liv. Clássica Brasileira, Rio de Janeiro, 1956–1959
Dorea, Augusta Garcia Rocha. *The Novels of Plínio Salgado,* 2nd ed., IBRASA, São Paulo, 1978
Freyre, Gilberto. ***A*** *Threatened Culture: The* ***Luso-Brazilian,*** ed. Casa do Estudante do Brasil, 2nd ed., Rio, 1942
Graciotti, Mário. *Eurof›a tranquila,* ed. Clube do Livro, 4th ed., São Paulo, 1959 Grieco, Agrippino. *The Evolution ofBrazilian Poetry,* in COMPLETE WORKS, José Olympio, Rio de Janeiro, 1948
Medeiros, Jader. *The Power of a Thought,* published by UOCB, Rio de Janeiro, 1973
Nestor Vítor. *Those of Today,* in CRITICAL WORKS, vol. II, Ministry of Education and Culture, Casa de Rui Barbosa Foundation, Rio de Janeiro, 1973
Reaie, Miguel. Statement delivered at a session of the Federal Council of Culture, Rio de Janeiro.
Sacerdos. *O homem integral,* Liv. Clássica Brasileira, Rio de Janeiro, 1957.
Saldanha, Nelson. ‘ ’ *História das ideias políticas no Brasil,* Univ. Federal de Pernambuco, 1968
Salim, Emílio José. ***Science and Religion,*** 2nd expanded edition, Salesian Vocational Schools, São Paulo, 1941
Silveira, Alarico. *Brazilian Encyclopaedia,* INL, Ministry of Education and Culture, Rio de Janeiro, 1958
Silveira, Tasso da. *Dialogue with the Roots,* Ci RD/MEC, Salvador, 1971
Ricardo, Cassiano. *Journey Through Time and Space,* José Olympio, Rio de Janeiro, 1970
Picchia, Menottí dei. *The Long Journey,* Martins, São Paulo, 1970.

IV

Recent analyses of the work of Plínio Salgado

In Brazil, there is a growing body of work—presented with an air of seriousness, though one that is nonetheless a pseudo-seriousness, given the political partisanship with which it is cloaked and the one-sided nature of its analysis—comprising voluminous treatises by Marxist authors, progressive Catholics, former Integralists, and others, concerning the work of Plínio Salgado. Out of respect for the intellectual output of others — even of adversaries who are almost always lacking in good faith — we cannot fail to record them here, although they must, of course, be analysed with due caution, for they are researchers who, having discovered Plínio Salgado's work, or re-evaluating it today through lenses or emotions different from those of yesterday — and sensing its extraordinary power of political and social creation, translated into the surest of roadmaps for the present and future guarantee of Brazilian nationhood — whether discovering this work or taking a stand against it when they previously defended it, they set out to destroy it inexorably, through distortions, inappropriate comparisons and prejudiced conclusions, which leads them, incidentally, to disagree amongst themselves, as is the case with J. Chasine and H. Trindade.

Some of the authors listed below are researchers who do not feel strong enough to tear away the iron mask imposed by Getúlio's DIP propaganda upon the Plinian visage; others are unable to escape the pronouncements dictated by the court of exception in force during the Estado Novo, and the remainder, chained to the dogmatic clichés of international Marxism'—so outdated and demonstrably incapable of meeting the minimum standards that human dignity might demand—have themselves become, in our day, days of Nazi or Communist Gulags (and so brilliantly defended by António Cândido in the preface to Chasin's voluminous work!), all duly unfit, therefore, to analyse Plínio Salgado's immense body of work as it was crafted and lived, within our reality and specifically for it, that is, for the Brazilian reality of our time.

The books and their authors to which we are referring are as follows:

Carone, Edgard. *Revolutions in Contemporary Brazil,* Desa, São Paulo, n.d.; *The New Republic,* Difel, São Paulo, 1974.

Chasin, J. The *Generalism of Plínio Salgado,* Liv. Ed. Ciências Humanas Ltda., São Paulo, 1978.

Corbisier, Roland. ***Philosophy and Radical Criticism,*** Liv. Duas Cidades, São Paulo, 1976. Lima, Alceu Amoroso, ***Suicidal Revolution,*** Editora Brasília, Rio de Janeiro, n.d.

Lustrosa, Oscar de Figueiredo. *The Church and Generalism in Brazil, 1932–1939,* in 'Revista de História', São Paulo, vol. LIV, no. 108, 1976.

Medeiros, Jarbas. *Authoritarian Ideology in Brazil 1930–1945,* Gettilio Vargas Foundation, gas Foundation, R.J., 1978.

Schooyans, Michel. *Deslin of Brazil,* Duculot, Belgium, 1973.

Silva, Hélio. *Terrorism in Green Currency,* Civ. Brasileira, Rio de Janeiro, 1971.

Trindade, *Hélio. Inle gralismo, Brazilian fascism of the 1930s,* DIFEL, São Paulo, 1976.

Other perspectives, however, are gradually being incorporated into the analysis to which the work and life of Plínio Salgado have been subjected — some with dignity and impartiality — across the most diverse sectors. Thus, in *the literary field,* see:

Corréa, Nereu, *The Linguistic Tapestry of Os Serlões and Other Studies,* Quiron/MEC Editions, São Paulo, 1978 (with an excellent essay on *Trepandé,* entitled 'The Romance of a Dead City').

Moraes, Eduardo Jardim de, *Modernist Brazilianness,* Graal, Rio de Janeiro, 1978.

Martins, Wilson, *History of Brazilian Intelligence,* Volumes VI and VII, published by Cultrix, São Paulo. 1978/79,

Nunes, Benedito, *Philosophical Ideas in Brazil* — 20th Century, Part II, ed. Convívio, São Paulo, 1978 (this work is cited here due to the author's peculiar originality in analysing 'Aesthetic Thought in Brazil', and consequently the 1922 Modern Art Week achieving the 'extraordinary' feat of making no reference whatsoever to Plínio Salgado and his work!).

Guimarães, Jósué, *The Silent Drums,* ed. Globo, Porto Alegre, 1977 (this work is noted here for the faithful portrayal it offers of one of the mystical moments in Plínio Salgado's political life, the so-called "Nights of the Silent Drums", thereby making its understanding by new generations who, regarding this historical phase of Brazilian history, are familiar only with untrue and distorted interpretations.)

In the political-religious sphere, one must consider;

Moura, O.S.B., D. Odilílo, *Philosophical Ideas in Brazil, 20th* Century, Part I, published by Convívio

SP, 1975.
Catholic Ideas in *Brazil,* ed. Convívio, SP, 1978.
Araújo, Ricardo Benzaquem, 'The Classifications of Plínio Salgado — An Analysis of Plínio Salgado's Thought between 1932 and 1938', *in Revisão de Ciência Política,* ed. Fundação Getúlio Vargas, Rio de Janeiro, 1978.Janeiro, 1978, Vol. 21, No. 3, September 1978.
Le Corbusier, Roland, *[Philosophical Autobiography]. <ó.* Civilização Brasileira: Rio de Janeiro; 1978.
Castro, Marcos de. *Dom Hélier,* ed. Graal, Rio de Janeiro, 1978.
Santos, Wanderley Guilherme dos, *Order and Political Liberalism,* Vol. 2
Cities, SP: 1978. '

Coming from a former member of the movement, we cannot fail to mention here the interview given by the philosopher Miguel Reale and published in the first supplement of *O Listado *de São Paulo**,* in its Sunday edition of 14 May 1978. This candid account is devoid of bias, and is essential reading for all those who wish to delve into the meaning of integralism, 'the preaching of ideas that gave Brazil the seeds of its new civic consciousness' — in the words of San Tiago Dantas, when greeting him at a certain gathering in the aftermath *of the war* (See *Palavras de um professor,* Forense, 1975, with an introduction by Afonso Arinos de Meio Franco, p. 145).

Gurnerc indo Rocha Dorea

NOTE: This bibliography of Plínio Soldado is a work in progress, which means it will be ***revised*** *and expanded in a forthcoming edition published by Editora do Oeste Ltda.* ***In*** the ***next*** issue, *we will publish*, by Cf Cavaleiro de Itararé, articles *on the* life and *work of Plínio* Soldado
which will be incorporated into ***it,*** *and we will* publish them *successively,* ***drawing on the*** *best information available to us.*

FIRST, CHRIST!

INTRODUCTORY WORDS

This session, which is full of warmth and distinction, reflects divine clarity, which will enlighten our spirits and warm our hearts through the eloquent and erudite words of Plínio Salgado.

The visit to Portugal by this eminent writer and lecturer is a precious blessing. A pilgrim deeply in love with Christ, he has travelled far and wide across our land, engaged in intellectual and apostolic evangelisation, and his fervent words, transformed into light, resonate in fruitful harmony through the impact of his lectures. In *the Christian concept of democracy,* his sharp and vigorous thinking unfolds through a burning topical theme, woven into a rich and pulsating form. *The alliance of 'yes' and 'no'* is a torrent of eloquent, passionate and cultured discourse on the eternal struggle between good and evil. In this stormy and dramatic duel, *'yes'* always ends up triumphing over *'no'*. He affirms this with solemn words: 'The Last Supper is the setting of the sun that is about to disappear, only to be born anew and shine forth. The passion and death of Christ draw near. The world rejects the light and prefers darkness. But the light shall rise again and walk forth, emerging from the very bosom of the night.'

It will always be so throughout the ages. Men will reject Christ, kill him time and again; they will bury him. He will be reborn, dispelling the terrors of the night, the restless shadows of fear and mutual hatred among peoples. Through the miracle of light, the phantoms of unbridled rage and the sinister goblins of madness will vanish.

And so Christ will triumph definitively, in his divine kingship of truth and love, as the distinguished Author proclaims in **The King of Kings**.

In all these works, rich in form and ideas, intelligence and art are always at the service of faith.

But it is in **The Life of Jesus**, a monumental work that serves as a message of divine love to the people of our time, that Plínio Salgado's pure and ardent faith is most clearly expressed. Right from the 'initial notes', his profession of faith is courageous and forceful: 'Let it be made quite clear: I believe in the divinity of Jesus Christ. The significance of this book, in today's tormented world, is that of Philip's immortal phrase, shouted to Nathanael: *'We have found the One of whom Moses wrote, and whom the prophets foretold'".* And throughout the entire work, in the vivid descriptions, the lively dialogues, the profound statements, the subtle and sparkling developments, the light of faith always illuminates the thoughts and words with eternal clarity.

Plínio Salgado lives as he thinks. His works, his attitudes, his conversations—even the simplest ones—are radiantly Christian, for his soul is structurally Christian. One might even say that, of all the works of this distinguished author, the purest and most perfect is his most gentle soul, which the Lord has prodigiously enriched and which he, in collaboration with God, has shaped through ardent and constant labour and sacrifice.

D. Manuel Trindade Salgueiro,
Bishop of Hele nópole

(Excerpt taken from the opening words of the session in which Pltnio SolgadH yrotiVrtctoit addressed the Cotperettciu regarding the section of this volume, and the text published in 'Na»idades', Lisbon, 29 October 194s)

THE FOUR VISIONS OF VAN AEC KEN

In the Museum of the Green Windows there is a work from the Dutch School, dating from the early 16th century, which offers a strikingly prescient glimpse of our own times. These are the panels by Hieronymus Bosch, entitled 'The Temptation of St Anthony'. From the dawn of the Renaissance, the artist presents them to us, offering a spectacle of the consequences of a civilisation based on materialistic scientism.

Four predominant themes capture the observer's attention at on the strange painting: the sexual licentiousness, homicidal violence, beings of abstruse forms, and the abandonment of Christ by mankind.

It is a synthesis of the 20th century.

AN Aecken delved into the subhuman realm, where the larvae of perverse instincts seethed, and brought back from there, onto the canvas, images of a world that was just beginning to emerge from the ocean of time, just as the outlines of unknown continents were beginning to reveal themselves on maps.

The unleashing of lust and violence was to produce the bizarre and cruel monsters which, appearing to the artist's contemporaries as absurd fantasies of a delirious mind, present themselves today as an atrocious reality.

Winged fish and giant birds soar through space, dropping their eggs, which are incendiary bombs.

Turning against the attackers, who fly mounted on men, true anti-aircraft guns rise up from the towers of the burning cities. Men with trunks on their heads give us the exact image of gas masks. By dissecting the belly of a bloated fish and revealing human-like beings within, the painter foreshadows the submarine. The other fish, mounted on wheels, bearing an authentic armoured turret on its back and advancing across the land near a beach, depicts modern amphibious tanks. The air-raid shelter is not missing, whose entrance, with its human anatomical form placed in a crouching position, seems to express the degradation of Man under the rule of the forces unleashed by himself.

Amidst all this, scattered profusely, are naked bodies adorned with symbolic ornaments worthy of close study; for it is in these images and in the debauchery of the orgies in which they revel th , that the central theme of the astute Dutch artist undoubtedly lies. A contemporary of Holbein, whose 'macabre dance' underscores with such tragic irony the euphoric splendour of the Renaissance; of Erasmus, whose **Praise of Folly** so greatly influenced the mindset of the time; and of Leonardo, the creator of daring machines — Acken summarised in pictorial synthesis the nature of naturalistic civilisation, foreseeing its effects in the future: the animalisation of the human race. This idea of man's irrationality, arising from the transgression of the subjective libido beyond the confines of the mask and the anatomical line, is so powerful in the Dutch artist's panel that the numerous figures depicted there appear with the features of horses, oxen, monkeys, crocodiles, cats, dogs, elephants, snakes, exotic birds and insects, as the painter sought to express passions and vices under the overarching theme of lasciviousness and cruelty.

In fact, the complete fulfilment of desires, once left to its own devices, will lead to conflict, initially between individuals, and subsequently between groups of individuals, and

finally among peoples. With the abolition of moral laws concerning the , by inevitable parallelism, the principle of the free interpretation of rights according to the interests of each individual, and this principle leads to violence. In turn, the scientific power of Man, now serving violence, creates the terrifying monsters of destruction and extermination. Now, as the world is consumed by lust, hatred, vengeance and the idolatry of iron gods, the logical conclusion is abandonment of the Crucified Christ. In the centre of A. N. Aecken's apocalyptic painting, He stands alone and forgotten, in a chapel bathed in a diffuse, blood-red light, whilst at the door, Christ Himself, in a gesture of kindness, seems to invite men to enter and worship His image on the Cross.

THE **ORIGINS** OF **THE DOCTRINES** OF VIOLENCE

The painter's thesis is remarkable for its logical precision. What he concluded *a priori,* we verify today *a posteriori.* The theories of violence, justified or preached in the nineteenth century by Darwin, Nietzsche, Marx, Sorel and Lenin, were preceded by the libertarianism of customs, originating in the Renaissance, of which Rousseau became the foremost interpreter in the eighteenth century. The French Revolution (and we see in it the contemporaneity of Madame Tallien and the guillotine) had its origins less in *the* Parisian *Juncqueries* than in the gilded salons of Saint-Germain or the rural joys of the Tri-on, for although it stirred the popular masses, it realised the thought of

the emergence of an aristocracy steeped in naturalist doctrines.

But the great preparatory period of our own day has been marked with greater clarity since the Romantic era, when instincts were sublimated into beautiful, sentimental forms. Our ancestors in the early part of the nineteenth century wept over the unhappy passions of the heroes of Goethe, Byron and Lamartine, and later drenched the tomb of the Lady of the Camellias in tears. Their children, our grandparents, seeing that their parents had set feelings free, sought in turn to set instincts directly free; they then revelled in the detailed descriptions of depravity in the pages of the realist writers.

This liberalisation coincided with other liberalisation movements. It was the era of the rise of the Manchester School, of free trade in the service of economic imperialism. It was the era of battles to conquer markets. The struggle between powerful financial groups was underway, and the absorption of the small by big capital was taking place. An attack was being made on the principle of property, upheld in theory but undermined in practice by fluctuations in the purchasing power of money, by price fluctuations and by extortionate interest rates. Antagonism between nations reached its peak, whether in customs offices, reacting against free trade, or in the secret plans of the general staffs. Politically, the number of parties multiplied, vying for the spoils of the ballot box, and consequently the disconnect between the interests of the economic man, the reading man and the spiritual man (fractions into which the integral man, the man-creature-of-God, had fragmented), a new struggle arose, one that would assume a scientific character: the class struggle.

From the spectacle of universal discord, conclusions were drawn that gave rise to other struggles. Darwin's 'struggle for life', which gained popularity in the second half of the century, was followed by new doctrines of struggle: trade unionism revolutionary thought, anarchism , nihilism ,

later Leninism and, finally, the 'International of Races'. The nineteenth century displayed its analytical temperament. The family itself did not escape this divisive tendency. Legislation has undermined the physical basis of the family unit, and, not content with that, has stripped marriage in many countries of its stability and indissolubility. This situation has worsened in our times with the professional masculinisation of women, who have been forced into this, not only because marriage offers them no guarantee—since today's man has no notion of conjugal responsibility—but also because the husband's salary, regarded simply as a commodity subject to the law of supply and demand (and not as physical and spiritual effort aimed at a dual natural and supernatural purpose) ceases to relate to the rights and duties of the human person and consequently to the demands of the ma-

domestic work.

And a new kind of struggle has emerged, beyond *trusts,* political parties, stock exchanges, customs, general staffs, classes and races: the competition between men and women in the labour market, In which peculiar distinctions are debated, identifying in men, under the rhythm of function, the tone of feminine sensitivity, the attitudes and gestures, even modifying the physical form.

THE STATE AGAINST MAN

This landscape of conflict reached extreme proportions in the 20th century, with the outbreak of the most terrible of all conflicts: that of the State against the Human Person. Seeking to impose disorder naturalist and a coercive discipline based on an equally naturalist order,

the State was established, suppressing all freedoms. Originating from the masses, not from a people organised according to rational hierarchies, it brought with it, as an inherent flaw, the despotic caprice of the multitudes, now taken as its passive instrument.

In such an unequal struggle, Ho mem sue umbiu. All that remained was the collective, at the mercy of the two totalitarianisms in yoga: National Socialism and International Socialism. The nations that escaped these forms of enslavement were unable to avert the catastrophe that engulfed the world.

The exigencies of war have perfected the means of destruction; and now the final, terrifying battle looms: that of Man against the killing machines, of Man against his own science. Scientists have gone mad and have become the greatest threat to humankind. They announce bombs in the media and prepare new catastrophes. Man feels oppressed and enslaved by a thousand forms of bondage. He wants to free himself. But how can he free himself?

THE KEYS TO THE ENIGMA

Let us, as Catholics, start at the very beginning. What beginning is this? The one revealed to us by the Virgin at Fátima, when she spoke of the horrors of war as a consequence of *the sin of sensuality* and *the neglect of the duties of charity.*

The evil in the world stems from its impurity. To be pure is to renounce illicit pleasures, those that are inappropriate, and often even those that are lawful and harmless. To accustom oneself to self-control is to prepare oneself for the practice of charity, which consists, ninety-nine per cent, of renunciation. Whoever does not mortify their

, who does not counter their ambition, their vindictiveness, their vanity, will never be able to establish true peace within and around themselves.

Luxury breeds violence, and violence breeds luxury. Both revere only the physical aspect of the human being. One makes use of strength, the other of beauty. Since strength is the instrument of violence, the great eras of brutality coincide with the physical exaltation of heroes, the praise of the muscles in lightning-fast throws, the glorification of dynamic rhythms. And if physical beauty is the raw material of lasciviousness, the generations that deify brute force are the very same that sing the praises of Phryne.

Let it not be concluded that we condemn physical strength and beauty. On the contrary, they are worthy of our admiration as works of the Creator, the dwelling-place of the soul and the temple of God; and the proof of this is that both are sanctified in saints who were athletes and in holy women who were beauties. What we must condemn is the misuse of both, employing them in such a way as to sever them from the purposes intended for the Spirit and the Body.

Such was Christian thought at the dawn of the first century, when the Apostles looked out across the Empire of the Caesars, where depravity and violence prevailed, linked to the worship ofand strong and beautiful gods, the two solutions to the sufferings of the human race: CHASTITY and CHARITY, both so intimately linked that one seems a prerequisite for the other, and both the very expression of the Redeemer of the World.

QUESTIONS FOR OUR CENTURY

It is these two virtues that are the keys to peace and security

among peoples. For do not brutality and sensuality go hand in hand in these times of ours?

What times have witnessed, as we have seen, a more paganised civilisation?

What do films offer but the aspects of a civilisation that has made the body and material pleasures the sole concern of human existence?

What other lesson, save that of idle, fanciful opulence and lavish display, do these exciting films—which dissolve all moral resistance—present to the youth of our day?

What sort of books do young men, young women, and even those grey-haired lions of Chi-ado read, if not colourful paperbacks of soap operas, novels and memoirs copied from one another, which flood the international markets with no value other than that lent to them by the biased propaganda manoeuvres of agents of social dissolution?

What sort of age is this in which, neither by their tastes, nor by their attitudes, nor by their clothing, can mothers be distinguished from their daughters, and sometimes not even grandmothers from their granddaughters?

What times are these in which the family flees the home, even to celebrate the most beautiful days of the Christian calendar and domestic intimacy?

How can we call this civilisation—thirsty for sensationalism and mocking all that pertains to God, reducing marriage itself to the precarious satisfaction of fleeting vanities—spiritual?

What name does a civilisation of casinos, *nightclubs, parties,* scandalous promises, nudity on beaches, and beauty contests of a zoological nature—which degrade the majesty and dignity of women—deserve?

Is not all this paganism?

DEFENCE OF PAGANISM

If you tell me that it is, then I will defend paganism. I do not identify with the decadent customs of our time.

For paganism was inspired by a religious sense of the cosmos. Deprived of Grace, Man sought, in the polytheistic interpretation of nature, the secret of his destiny beyond death.

As their customs fell into disarray, the pagans retained a belief in the gods, seeing them as reflections of the true God who had not yet been revealed to them. Paganism prior to Christ, amidst its miseries, displays undeniable traces of greatness. It even foreshadowed the coming of the Redeemer in the conception of Alcmene, in the blood of Adonis, and in the resurrection of Osiris.

But what we have today is worse than paganism, because it reduces religion to a mere material matter—that is, it rejects the supernatural—a step that paganism never dared to take.

And if this attitude predated Christ, as was the case with some Greek philosophers, it would be excusable. But our materialism, by accepting all that was evil in the polytheistic world, rejects what was serious about it: human conduct linked to a principle of causality and purpose.

Today's materialistic world has received the message of the Gospel, but has rejected the Light, because it is aware that its deeds are evil and because 'everyone who does evil prefers to remain in darkness'.

VII

TOTAL WAR

By rejecting Christ, who is the inspiration for the harmonious forms of life, man has created the instruments of war in the image and likeness of his sins.

The monsters have taken on a personality of their own. Their speech is the language of terror, their arguments those of hatred, their doctrine one of the inversion of the moral hierarchy, the subjugation of the Spirit by physical force. Their ancestors, though still primitive in their ingenuity, submitted to a code of ethics; they respected the rights of civilian populations and the venerability of monuments where centuries had laboured, sending into the future the stone message of extinct generations. But modern monsters respect nothing.

The art of killing, evolving from Clausewitz to Ludendorff, endowed the machine of destruction with discretionary powers. At last came total war, whose inevitability Nietzsche had prophesied; a war of extermination justified by Darwinian theory, which the dialectic of the Neo-Hegelians had incorporated into the Marxist synthesis, and the Leninist technical coup precipitated , inspiring the instantaneity of the 'blitzkrieg'.

If the totalitarian conception of the state regards the national community as a collection of biological, mechanical and cultural agents of production, total war too stemmed from the same principle, treating civilian populations—including women and children (the womb and the cradle)—on an equal footing with machines and raw materials.

The screams of those animals—devoid of nerves, blood and flesh—are more piercing than human groans; for although they emanate from throats of steel or from the explosions of matter's most rudimentary extremes, they nonetheless express a soul: that of a civilisation which has placed all its faith and hope in physical resources.

VI II

THE CRY OF THE CRUCIFIED CHRIST

It is in the paroxysms of these days that we grasp the central image of A. Aecken's painting, of which I have been speaking to you: the solitude of Christ.

Loneliness, I have not banished it, for Christ is present wherever Man finds himself crushed by the brutality that has taken root in the world.

Forgotten, yes; absent, no. Rejected, yes; yet never beyond the reach of souls.

Is there no security amongst men? It is because those who possess the strength capable of placing themselves at the service of Good against the forces that skilfully prepare the dominion of Evil do not wish to proclaim the name of Jesus in order to create, through Him, the unity of the Christian world.

IX

GOD IS THE MEASURE OF MAN

This gives rise to the tragedy of misunderstandings and the incompatibilities between Christian men and women, driven by political motives devised by cunning anti-Christians.

Amidst mutual mistrust and fears, declarations of rights are subject to the utilitarian interpretation of expedient interests. This is compounded by contradictions between the ideal and the real, between theory and practice. The dominance of the physically strongest and the pragmatic reality of our times. The German thesis upheld at the Hague Congress in 1907 by Baron Marschall von Bieberstein and repudiated by the legal conscience of the peoples is enshrined; a thesis which later re-emerges in doctrine

Nazi concept of living space and the division of the world into spheres of influence imposed by geographical fate.

This very same physical principle applies today to the internal life of nations, subjecting vital issues to the whims of amorphous and fickle masses, who throughout history have known nothing but to bring about the advent of tyrants and totalitarian states.

In this way, the Totalitarian State itself—the destroyer of freedoms—whilst rejected in theory, is accepted in practice, not only in the overt reality of one of its systems, but also in the latent reality taking shape within the electoral masses themselves.

The fault does not lie (and it would be absurd if it did) in the declarations of rights which nobly seek to serve as a guide to resolving the internal and external problems of peoples. The problem lies in the agnostic nature of these statements, even though they reveal just aspirations and lofty ideals. For since God is the measure of man, inspiration can come only from God to ensure that the rules laid down in human documents are applied in a just manner.

If the law of Jesus Christ—which is the Heavenly Father's system of measurement—is not adopted for weighing, measuring and counting, what value will written and signed words have? How can there be peace if the righteous and the unrighteous are judged according to the interests of the quantitatively powerful rather than by unchanging eternal principles?

"CHRIST D'AB ORD"

A French philosopher — who is still alive — launched a *slogan*

The famous *phrase*: "politique d'abord". Now is the time when we Catholics must put forward another, more progressive and courageous slogan: "Christ d'abord". Yes; Jesus above all else: the rest will follow.

The nations have forgotten this. The blame does not lie solely with those who were educated outside the fold of the Divine Master. It also lies with a certain brand of Christianity that has failed to set an example of trust in our Heavenly Father and compromises with those who proclaim the primacy of the economic over the spiritual.

Some who call themselves Christians, full of deference towards the intellectual leaders who lead the blind astray, strengthen the enemies of Christ by confusing the greatness of charity—which is pure and selfless—with the false social justice of which the prophets of materialism make themselves heralds.

Do these people forget that the Divine Master, interrupted by someone who asked him, 'Rabbi, tell my brother to give me my share of the inheritance', replied with this question: "Who has made me a judge over you?", which means that the social justice of Christianity will not be enforced by coercive decrees, but by the natural persuasion that flows from love, in consciences enlightened by the Gospel.

When this light penetrates their souls, no one covets what is not rightfully theirs, nor sets their heart on the treasures of the earth; on the contrary, they do everything in their power to ensure that no one lacks what they need, sparing no effort or hardship to this end, just like the Good Samaritan on the road to Jericho.

To teach the works of mercy to a hardened world, to teach by word and example, strengthening the lukewarm, encouraging the enthusiastic, and urging hearts not to be idle, is to give people the keys to solving social problems in times of such misery of body and soul.

The first edition of this volume dates from 1946, and the philosopher to whom Plínio Salgado refers is Charles Maurras, who died in 1952 (Editor's note).

Our hearts are full of zeal, and there is so much to be done. To put them to work according to the will of our Heavenly Father is to practise true Christianity. And let us be under no illusions: true Christianity does not please everyone; it is not welcomed by the world of darkness; only the false version is welcomed by that world, *because* it *runs counter to its interests.*

We must be kind, yet courageous; patient with those who err, yet uncompromising in the face of error. It is due to the lack of an active Catholicism, which would promote the Church's teaching in the daily lives of the laity, that we see such confusion, to the extent that the anti-communism of some turns into Nazism and the anti-Nazism of others presents itself as an absurd form of Christian communism, something comparable only to a form of materialistic spiritualism.

It is no wonder, then, that Christ's adversaries seize upon our very words and twist them to suit their own purposes.

The common man does not know for certain what democracy, liberty, authority, justice, order, property, family, homeland, patriotism, honour, morality and duty really are. These are concepts of varying worth and resonance; most men cannot distinguish the false from the true. Nevertheless, all the explanations are to be found in the doctrine of the Church, particularly in the encyclicals and addresses of the Holy Fathers. It is the duty of every Catholic to make them known.

We must show that the Church — as Leo taught
The XIII neither condemns *nor endorses* any *political regime, whatever it may be,* but condemns any social order *that runs counter to the principles of the Gospel,* and especially that whose theory— , as Pius XI taught—is based on the denial of the existence of God and of man's supernatural destiny. To proclaim this to the world is the duty of the present hour; and to remain attentive and faithful to the Roman Pontiff, in a spirit of filial devotion and obedience, is an even greater duty.

X1

EARTH AND HEAVEN

There are many today who claim that our role is to remain detached from the affairs of the world. They are the opposite of those who place economic concerns above spiritual ones. Whilst some say, 'Let others look after our daily bread, and we will look after the Spirit', these others say, 'Let us look after the Spirit alone'. Both sides forget that 'God is not the God of the dead but of the living', and it is only by becoming citizens of the earth that we shall, through the work we do for the sake of Christ's Kingdom, become worthy of the title of citizens of Heaven.

X1 I

THE RENUNCIATION OF "THE DIVINE"

The scarcity of fighters of this ilk has allowed dogmatic or agnostic materialism to prevail in the hearts of the people.

The right to revolution, for example, which is ***the*** *exclusive* ***right*** *of the immortal soul*—that right and duty to *renew the earth's vitality*—ceases, in a world dominated by agnosticism, to cease to exist as a condition for the predominance of the spiritual in every transformation imposed by the circumstances of technical progress, and becomes, to use the words of the Holy Father Pius XII, the 'tyrannical pretension to give free rein to human impulses and appetites'.

To this picture of anarchy, the Marxists say: "It arises from capitalism in the dialectical development of the social revolution." But we Catholics shall call it
the degradation of Man through the renunciation of the 'divine'.

XIII

MAN, GOD'S COLLABORATOR

Man realised that God had created him to collaborate in the work of Creation. For having brought matter into being from nothing, God made it unconscious and gave it laws to which it blindly obeys; but to man He gave intelligence and freedom, so that he might make use of those laws, carrying out, in Bern's sense, a work in which, in a certain way, he too exercises creative power.

This was a proof of the great love of our Heavenly Father, who marvelled at how Man renounced his royalty, choosing to declare himself a slave to determinism rather than exercise the sovereign prerogatives of free will.

It is true that, from a biological point of view, man is subject to the same laws that govern other living organisms; but within his own body, man intervenes, not only through what he studies, but also through what he does, in order to restore or maintain health and even improve the quality of his offspring. He harnesses the forces of nature; he alters states of matter to his advantage, which would otherwise be of no use to him; he penetrates the secrets of the Universe, from the time he kindled fire and performed the feat of smelting bronze, giving it the gentle forms of an amphora or an icon, to the day when he harnesses unknown fires with which he drives his machines and illuminates his cities.

If we accept this premise, how can we distinguish a rational act from the instinctive, mechanical behaviour of an insect? And if they insist on equating the technique of Homo sapiens with the skill, for example, of bees, which perform tasks identical to those of their millennia-old ancestors, then we shall ask how such determinists can reconcile their determinism with the notion of responsibility and the right to punish?

But if we accept responsibility, we must accept

accept free will; and, having accepted free will, we shall have proclaimed the kingship of Man and his duty to participate, with God, in the governance of nature.

This participation is a prerogative resulting from an act of love; logically, it must be realised in acts of love.

Love is the Word itself, "who is in God, and is God, and through whom all things were made, and without whom nothing that has been made came into being…". By virtue of that very love, Jesus came to call us "His own" (St John, chapter X, verse 35), and it was that name which men despised, preferring to liken themselves to irrational beings.

The Divine Master did not confine Himself to those mysterious words spoken at the Feast of Tabernacles. At the Last Supper, too, He exclaimed: "I shall not call you servants, for a servant does not know what his master is doing; I have called you friends, because I have made known to you what I have heard from my Father." And he added: " " "I say to you, therefore: love one another", thereby concluding that the prerogative that comes from love must be exercised solely for the sake of love.

XIV

TO BE A CHRISTIAN IS TO BE FREE

Man's participation in the governance of the world is realised through knowledge and action, through intelligence and freedom.

Man can, but ought not, to use such faculties in a manner contrary to the act of love from which they sprang.

He may because he is free; he must not because it would be unjust and unworthy.

And whenever man practises evil, that is to say, the

Sin undermines its own divine essence, because sin is the negation of intelligence and freedom. A negation of intelligence, for intelligence is creative and sin is destructive; a negation of freedom, for sin subordinates conscious and free Man to the imperative of unconscious and enslaved matter, enslaved to God and to Man and incapable of being in any way other than that which God wills, absolutely, and Man wills, relatively.

It was for no other reason that Jesus said to those who trusted in Him: 'You will know the truth, and the truth will set you free'; and when the Pharisees replied, 'We have never been slaves', the Master retorted: 'Everyone who sins is a slave to sin'.

To be a Christian is to cease being a slave and to exercise the princely prerogatives of Man. It is to possess the privileges of freedom in eternal life.

Those who see Christianity as a religion of slaves are mistaken, simply because the oppressed of the world have rushed to embrace the Gospel.

If, from the very beginning of our era, the princes and powerful of the earth had become Christians, it would have made no difference whatsoever, for, bringing with them their accidental majesty, they would have sought to bestow letters of nobility upon Christianity, and would have expected to receive them from it. But it is precisely in the fact that the humble, the poor, and the lowly seek Christ that lies the proof that Christianity confers nobility and dignity, sought after by those to whom the world has denied such advantages and by those who have held in low esteem the advantages that the world has given them.

No one who is thirsty would go to a dry well. If the slaves sought Christ, it was because they knew they would find freedom in Him; if the sick sought Him, it was because they knew they would find healing in Him; if the

The poor sought Him out because they knew that in Christ they would be rich and receive the honours that had eluded them on earth. The great ones of the world did not understand the meaning of this freedom, this health, this wealth and these honours, because the great ones, almost always, perceive nothing. That is why Jesus praised the Father, saying: 'I thank you, Father, for hiding these things from the wise and revealing them to little children'.

THE DIVINISED MAN IN JESUS CHRIST

It is the ineffable secret of man's deification. It flows, step by step, from the mysteries of the Incarnation and Redemption. God did not resign Himself to man's separation, that trembling son who had abandoned his Father's house. And because He loved Man so much, He sent His Only-begotten Son to earth, so that through Him Man might be saved and regain his status as a prince. "And the Word became flesh and dwelt among us", the Word, or Love, who, being God and the Son of God, was also called the Son of Man.

It is as **if you** were to think that, as a man, Jesus is our son, or the son of our humanity—that is to say, the son of Man; and since God is our Father, and since he is both the Son of God and the son of humanity, or of Man, he is also our brother, sharing in our joys and our sorrows.

But such was the honour and glory that the Incarnate Word did not deem it sufficient to raise us up as much as He desired, and so He resolved to remain forever among us, and to dwell within our very being, so that God,

One and Triune, might dwell within us. Thus He willed it, that we might enjoy the benefits of the New Covenant, the pact sealed by innocent blood upon the summit of Calvary.

The Eucharist is the synthesis of the Gospel. Through it we realise that we have truly been saved, because the evil from which we suffered was the evil of separation, and the evil of separation can only be healed by the good of presence. Now, a merely spiritual presence would not heal us of the evil of separation. We would only be with God after we died, and 'God is not the God of the dead, but of the living'. We need God so that we may live through Him, the Eternal Life, from this world, in spite of our flesh, indeed even because of our flesh, ennobling it in a constant preparation for the triumphant day promised to us, both for the soul and for the body. The real presence of Christ, in body, blood, soul and divinity, in the Consecrated Host, establishes our intimate union with the Heavenly Father, according to the promise that says, 'I will be in you, as the Father is in me and I in the Father, and the Father will be in you'. United thus with God, and for as long as this union endures through our will, God Himself will be realised in our actions, just as through these actions we will be realised in God; and then love, no longer hatred, will reign upon the earth.

XVI

"ROW AGAINST THE TIDE"

And it is through the renunciation of such greatness that the world has fallen into darkness, creating machines of death, a politics of lies, a philosophy of despair, decomposing into implacable gods, unappealable vengeance and plunging

into the chaos where unrepentant pride and blind rebellion rage.

Now, if such misfortunes stem from the degradation of humankind through its renunciation of the Divine, our endeavour must be directed towards restoring that awareness of the Truth through which Jesus promises to set us free. And how shall we, as Catholics, respond to the gift of Christ's presence within us, if we do not make our actions manifestations of Christ Himself, so that mankind may receive the true light? We constitute the Mystical Body of Christ, whose visible Head guides us from the unshakeable Chair of Peter; we therefore have, each according to the faculties and means at our disposal, and faithful to the hierarchy established by the Redeemer, the duty to proclaim these things we know to a civilisation that no longer knows them and which seeks to build the order of nations upon the shifting sands of moral postulates that know neither where they came from nor where they are going. Thus, faced with every social or political problem, we shall exclaim: 'First, Christ; and now tell us the rest!'

We must, however, summon the greatest courage. We need to set aside all human respect, make a clean break with pretentious intellectualism, and launch a frontal assault on prevailing prejudices. "Row against the tide" were the words spoken a few days ago by the Holy Father in an address to Catholic women workers. Nothing better expresses the condition of the living, for only felled tree trunks and lifeless corpses roll along with the current. But everything that is alive reacts, and struggles, and rises to the surface, and the boat, not yet derailed, takes the direction imposed upon it by the oar's stroke. We must break the spell cast by those who hypnotise the masses, showing the people that materialistic agnosticism has already produced all it can produce— , discord among nations and the terror of peoples caused by the atomic bomb— and will bring nothing more of good, for in striving for justice and peace without Christ, regimes will succeed one another, treaties and congresses will multiply, the powerful

will change their names, but humanity will continue to groan in bondage.

We must cry out with all our might that only the sovereignty of Christ brings true freedom, as Pius XI told the Catholics of Colombia.

Following the example of Paul of Tarsus, we shall not fear that the so-called culture of our time might regard us as fools, because we prefer the wisdom of Christ to the wisdom of the world. For (as the Apostle once observed in Athens) what appears to be wisdom among men is nothing but pompous and bloated pride, in whose eyes the wisdom of God appears as folly. Great, then, must be our boldness, so that we may unfurl, at a time when borders, military bases and the division of power are being discussed, these banners of ours on which we have inscribed these two words: CHARITY and CHASTITY.

These are the cornerstones of all order, whether subjective or objective, familial or social, national or international. It takes great courage to set these seemingly simplistic solutions against so many theories, systems, libraries, such learned scholars and such universal wisdom.

Let us be certain, however, that in them lies the *essence of the Divine,* which humanity has lost and must rediscover, in order to rediscover itself. We are the prodigal son, not only of God, but of ourselves; we are our own lost drama. To find ourselves also means to find Christ, from whose kingship comes peace on earth.

XVI I

CHRIST - KING

Let the exaltation of Christ's kingship, then, be the crowning glory of these words. I proclaim it, from the depths of my lowliness, with the fervour of a soldier. And as a sol-

I invite you, O men of my time, to acclaim Christ the King, for whose Kingdom we must go into battle—a battle unlike any other, for we shall not be bearers of death, but of life; nor of afflictions, but of consolations; nor of cruelty, but of kindness.

And You, — O Faithful One, whom we love so dearly, and who are so forsaken by the nations in this age of horrors, as the Dutch painter depicted in his apocalyptic painting — receive our homage as faithful soldiers, and smile upon us in our weaknesses, so that we may fulfil all that we desire, in our endeavour to serve you well; for we are powerless without your Grace, but if you do not fail us with it, even though we may fall many times, we shall rise again just as often, so that in perilous times, in decisive moments, and above all in the hour of death, for you, always for you, we shall stand firm!

MILITANT ATHEISM

THE GREAT HERESY

Our twentieth century faces the greatest heresy of all time. Never, neither before nor after Christ, has another appeared that is greater or more dangerous. In the face of it and the social consequences that flow from it, the rebellions of human pride in previous centuries seem small. We Christians have before us the beginning of a terrible war unleashed against the world by the most deadly active, organised heresy, mobilising intellects and hurling them against spiritual civilisation. I am referring to 'militant atheism', to use the term coined by Pope Pius XI and recently employed by a distinguished Brazilian thinker, Father Lconel Franca.

'Militant atheism' began to make its presence felt in the last century, raising its banner in 1848, and within a century had already set nations ablaze and brought half of the European continent to ruin.

It is an armed heresy, wielding the full might of a vast and populous empire, preaching freedom whilst imposing slavery, speaking of peace whilst promoting war, extolling democracy whilst imposing totalitarianism, by fire and sword, with no regard for borders or the sovereignty of peoples.

THE ORIGINS OF MILITANT ANTI-SEMITISM

Its origins lie closest to the naturalism of the 18th century. The initial structuring of its ideas took shape under the influence of the so-called Encyclopédistes, with the aim of dismantling a society based on the spiritualist concept of existence. Seeking to demonstrate the incompatibility of the natural order with the divine order, of reason with faith, of empirical morality with theological morality, the pioneers of this great movement—namely Rousseau, Diderot, d'Alembert, Helvetius, Holbach — just as Hobbes and Locke had done in the previous century — replaced the 'duties of man' with the 'rights of man', without realising that rights without duties are rights without measure and, consequently, the negation of the very concept of right.

Even the encyclopaedists had never been concerned with promoting materialism. Although materialism constituted a prevailing interpretation of the universe in the ancient world and had been revived many times over the centuries, it had not, however, become the subject of popular dissemination, not even following the invention of the printing press, coinciding with the Reformation led by Luther and Calvin, which created the technical and socio-political conditions enabling the dissemination of its ideas. With the so-called 'philosophers' of the seventeenth century, two instruments of materialist propaganda appeared: the Encyclopaedia and the 'salon'. The former operates through the indirect methods of organising knowledge across all aspects of intellectual and social life; the latter is the direct poisoning of high society, always

prone to following the whims of fashion and elegance. In this way, materialism wins over the masses and the *elites,* the masses who will be pitted against the existing social structures, the very future victims of the Revolution, who become propagandists for the ideas under whose banner the executioners will cut off their heads. To be 'naturalist' — in the philosophical sense of the time — It was fashionable to be elegant; living 'in a naturalistic style' was the height of *chic.* Thus, whilst in the most distinguished salons of the Barons of Holbaeh, where the exquisite silhouettes of those ladies whom Watteau had captured and the porcelain of Sèvres and Saxe had reproduced were on display, atheism sparkled on the lips of the gentlemen with lace cuffs; and whilst Rousseau's doctrines reigned supreme at Marie Antoinette's country parties,

— the bourgeoisie in the clubs and cafés, as well as the humble labourers in the organisations of *the peasant revolts,* were scraping away the last vestiges of religious morality from their souls.

Some rulers gave their full support to the proponents of naturalist philosophy, among them the King of Prussia and Empress Catherine, who used these new and fascinating ideas to weaken France, which shows that there is nothing new in modern history...

To unleash humanity's full potential in a life whose aims were confined to the earth and whose rhythm was to obey solely that of the species' biological fulfilment, these philosophers devised systems of education, politics and economics in which everything conformed to what they called the 'laws of nature'.

As regards education, they propagated the virtues of agnosticism or secularism — a still tentative form of dogmatic materialism — regarding religious morality

as harmful to the expansion of individual freedom.

In politics, the concepts of the State and the Government—so eloquently expounded in the works of St Thomas—have been replaced by the whims of so-called sovereignty, stemming from the disorganised masses, where each individual has ceased to be a creature of God with needs of both body and spirit, to becomemerely a civic being, deprived of all the protection afforded by the natural groups to which man belongs in order to defend himself.

In the sphere of economic activity, the doctrines of the Physiocrats prevailed; they opposed any moral intervention in the free play of industrial and commercial activity and, in this way, the tragic competition between producers and sellers of commodities began in the world, with the enrichment of individuals and nations in conditions more advantageous from a financial standpoint or in terms of the possession of raw materials, and the impoverishment of others in conditions of economic inferiority.

Up to that point, no overt struggle against religion had been waged. It was an indirect struggle, creating social conditions that ran counter to the predominance of a spiritualist conception of human existence. And so we entered the nineteenth century.

THE 'UTILITARIANS' AND THE 'IDEALISTS'

Industrial development, with the invention of the steam engine and new steel-making processes, coincided with new philosophical systems based on positive criticism and scientific experimentalism.

Two major schools of thought dominated intellectual discourse as the first whistles of the locomotives rang out: the German idealists and the English utilitarians. The former trace their origins to Immanuel Kant, the driving force behind an intense intellectual life dedicated to explaining, through new critical methods, the mysteries of the world and of thought. Whilst Kant 'had built his system upon the dualism of *noumenon and phenomenon,* of the thing-in-itself, unknowable, and of its manifestation clothed in the forms of the spirit', Hegel, to escape this dualism, imagines a world in constant motion, through which contradictory terms harmonise. The spirit, he asserts, moves in a ternary rhythm of thesis, antithesis and synthesis. The spirit generates the idea; the idea takes concrete form in a historical fact; idea and fact oppose and conflict with one another; from this conflict arises a new, conciliatory expression; the process repeats itself indefinitely, because the spirit is governed by the necessity of dialectics. Dialectics governs both human thought and history. Such, in short, is the thinking of Hegel and his disciples.

English utilitarians had their origins in Hume's phenomenalism, but their roots lie in Hobbes's theory of pleasure and Locke's moral of self-interest, and, more remotely, in Bacon's empiricism.

For the adherents of utilitarianism, every human aspiration tends towards happiness, which, at first glance, seems to harmonise with the Christian conception itself, which shows us that the ultimate end of man is in God, since the soul, always aspiring to be happy, finds no rest in any particular good. But, as utilitarians are rooted in materialism and confine man's destiny to the earth, their conception of happiness is

confusing because it is based solely on practical sense, which can vary from country to country and from time to time.

Utilitarianism was the first practical manifestation of materialism. It developed from James Mill and Bentham to the associationists, led by Stuart Mill. It corresponds to the phase of industrial and commercial organisation in England and inspires the entire domestic and foreign policy of the English people.

But the concept of utilitarian morality was recognised by the materialists themselves as a baseless notion. In their search for such a basis, materialist thinkers turned their attention to the scientific experiments and research of the nineteenth century. Two names captivated the intellectuals drawn to the materialist conception of man and history: those of Darwin and Herbert Spencer.

At the same time, in Germany, the monists emerged, led by Haeckel, Noiré and Hartmann. To summarise, we might say that both Spencer's evolutionists and Darwin's transformists (who can be linked to Lamarck's theories), as well as the monists Haeckel, Noiré and Hartmann (in a sense linked to Spinoza's pantheism of the 17th century), regarded the universe as a unity in perpetual transformation. The lives of irrational animals and humans, of plants and rudimentary beings, were studied under the same criteria, setting aside any spiritualist conception, traces of which only surface in Wallace's conciliatory thinking. The transformation of species, the law of adaptation and the struggle for life, with the predominance of the most adaptable and resilient, formed the basis of all the moral principles of these philosophical currents, from which numerous contradictory thinkers emerged, all of whom, however, were united in the materialist conception of existence.

Under the influence of such prophets, the

Conflicts among the working class. Internally, the working class was divided, politically into opposing factions, and economically into classes in conflict with one another, in line with the principles of free competition advocated by the Manchester School, whose leading exponent was Adam Smith. Groups of capitalists organised themselves against one another, whilst the mass of workers, beginning to become aware of their role, fought against these groups, reacting through strikes against the normal unfolding of the economic laws advocated by the Physiocrats and liberals. These laws were supposed to manifest themselves through the balance of *supply* and *demand,* the key in which they sought to find social peace and the stimulus for progress.

Instead of concluding, as would seem logical, that a moral intervention was necessary—one grounded in the free will of the human soul and its conception of justice—given that those concerned were reacting politically (through political parties) and socially (through strikes) against the much-vaunted economic harmonies, the ideologues, on the contrary, sought other solutions that were independent of a spiritualist moral concept or of an understanding of human duties before God.

Thus emerged the so-called scientific socialists, inspired, at the same time, by the utopian socialists of the school of Saint-Simon and Courier, by the English evolutionists and transformists, and by the Hegelian idealists.

THE LEADERS OF SCIENTIFIC SOCIALISM

The scientific socialists had as their principal leaders Marx and Engels, but it was Marx who gave the system its name—

and the social movement that stemmed from it. Marx sought to reconcile Hegel's dialectical idealism with the evolutionary materialism of Lamarck, Haeckel and Darwin, with the aim of providing a scientific basis and practical applicability to the socialist dreams of the Saint-Simonian movement and to utopias of the Proudhonian type.

In 1837, whilst still a young man, Karl Marx joined the so-called 'left wing' of Hegel, which included Bruno Bauer, David Strauss (author of *the* well-known **Life of Jesus**) and Ludwig Feuerbach (author of **The Essence of Christianity**). All three were staunchly anti-Christian, but among them Feuerbach was the starting point of the movement. Accepting Hegelian dialectics, Feuerbach understood that his master had, after all, fallen into "a pseudo-mysticism, *causing the infinite to return to* ***the infinite*** *through the finite",* which elevated "thought to the dignity of the absolute", something Feuerbach considered a betrayal of humanity. "Material, sensible existence," he wrote, adding that "only the body distinguishes real personality from the imaginary personality of a phantom". Fro

m this, he concludes that a personal and transcendent God is a a man-made illusion.

Grounded in these principles, Feuerbach became the founder of *dialectical materialism,* that is, he united English transformationism with German idealism. Whilst Spencer seeks to provide a scientific basis for the utilitarian ethics of Bentham and the associationism of Stuart Mill, within the normal framework of evolution, Feuerbach goes further, for he offers a means of accelerating social transformations in the very direction of materialism, since he accepts the dynamism of the actions and reactions of Hegel's dialectic.

Feuerbach is the most materialistic of all the materialists who have appeared to date. Maintaining that man lives and fulfils himself in his animal nature, and considering that thought is nothing more than a product of the brain, he asserts that religion is "a pure creation of human thought" — and constitutes a set of

ideas that divert man from that animal fulfilment, since man transfers from himself, to the image of a God created by himself, all that is best and noblest in human nature itself. Religion, therefore, he proclaims, is the greatest of all evils, because, through it, (he says), man alienates his own powers. 'To combat religion,' he asserts, 'is to reintegrate man into himself.'

Marx finds in Feuerbach the key to the socialist problem. The dream of Saint-Simon and Fourier cannot be realised unless, first and foremost, the foundations of absolute atheism and materialism are established, so that man does not divert his attention to anything other than his interests on earth. And Feuerbach makes this necessity abundantly clear, stating that religion is a transfer of powers from man to God.

Opposing the concept of God is the foundation of Marxism. And since the Marxist social model—that is, communism—seeks to be realised as soon as possible, Marx employs Hegel's dialectical process as a lever for revolution. To hasten the stages of social transformation through the intervention of thought in every new expression of collective life; and to hasten the transformation of thought itself through the influence of social antitheses; this must be the constant activity of revolutionaries.

If thought is a product of matter—that is, of the brain—and facts are concrete manifestations of thought, then history is nothing more than the continuous unfolding of this interplay of actions and reactions. Marx called this 'historical materialism'; he called his methods of action 'revolutionary dialectics' and his own philosophy of names 'the philosophy of action'. All of this, however, is founded on an unshakeable basis: *atheism.* Without atheism there can be neither socialism nor communism, for man must free himself from all shackles in order to realise himself like other animals.

If Feuerbach is the founder of dogmatic materialism, Marx is the leader of all the apostles of militant atheism. Forgetting that the mere fact of denying God and all the supernatural (which Kant's *Critique of Pure Reason* declares to be objects impossible to demonstrate either affirmatively or negatively, and which experimentalists and evolutionists prefer not to consider, placing themselves in an agnostic position), Feuerbach thereby *falls into the greatest of contradictions, **creating** a* 'backwards' *metaphysics* and imposing a dogma: the *dogma of atheism.* Forgetting, in turn, that animal life, without the interference of the spirit, does not accommodate any ideal aspiration towards preconceived and arbitrary social forms, since the true materialist conception must be subordinated to the yoke of determinism, *Marx also falls into an **initial contradiction,*** seeking to encompass, in the first instance all revolutionary expressions economic and pre-established social norms.

THEORY AND PRACTICE OF MILITANT ATHEISM

However, in 1848, Marx and his comrade Engels published the first manifesto of materialist socialism, that is, of militant atheism, of atheism as the cornerstone of a political programme. Never before had atheism been the explicit focus of a party programme and propaganda. Since then, this propaganda has grown, becoming more effective, taking on all manner of forms and activities. The materialism of the Encyclopédistes had been a sort of *amateurish* materialism*;* this is now confessional, methodical, professional. Eventually, for mere

For tactical reasons, the Communists may claim that they do not prevent anyone from being religious. When they do so, it is because they are working in other ways towards the destruction of religion. If, for expedient reasons, the leaders of communism claim to respect freedom of worship and even go so far as to proclaim that the ideal of social justice they pursue in no way differs from the Christian conception of equality, we would do well to pay attention to what is happening around us. If we pay attention, we shall see that the propaganda of atheism and materialism is carried out through highly skilful means, such as books, newspapers, the theatre and the cinema. It is a kind of artillery preparation for the advance that will not be long in coming the moment the masks fall and the revolution begins.

Take a look at the bookshop displays, browse the booksellers' shelves. You'll find them there, in cheap paperbacks, certain Stories highly suspect Philosophy or Art, of economic doctrines or religions, certain Universal Histories, based on transformationism, on evolutionary positivism, on dialectical materialism. You will find, widely scattered, works of general culture guided by pan-sexualism and, amongst the most modern volumes, you will see Rousseau and the Encyclopédistes resurrected, not to mention the novels, biographies, diaries and memoirs, whether original works in our own language or translations by the cartload, in a veritable large-scale offensive against everything that signifies belief in God and in man's supernatural destinies. Go to the cinema, and you will see that our families go there to lose in the evening what they received in the morning at church, allowing themselves to be influenced by models of life and sensual customs that destroy any sense of an existence that transcends the limits of ostentation and the sensationalism of a godless society. Go to the theatre and you will see—under the guise of cultural propaganda—corrupting plays being staged which, pr ete xtando a análise psicológica, penetr am nos

the dark recesses of the human soul, revealing its powerlessness to resist the demands of the sexual libido and the sting of domineering instincts. Open the magazines and behold the cheap science in the anthologies of skilfully curated selections, or the photographs where luxury presents itself as the supreme ideal of a demoralised civilisation, or where nudism reduces women to the status of beautiful animals in zoological menageries.

What are we, as Christians, doing to counter this? Where is our enthusiasm for Jesus? How is it that Christ's enemies possess such initiative, money, zeal, fighting spirit and the power to get things done, to the extent that they dominate the press and the critics, the arts and the scientific media, shaping public opinion with tools that we do not have at our disposal?

We must rise up, work, and devise new ways and means of proclaiming the truth and dispelling the darkness. This is no time for literary idleness, as in the days of Gongorism and Areadic poetry. We must train writers and orators, not just a few, but many, and send them out into the world, like beacons to rally Christians to the defence of our homes and our worship of the God of our fathers. In days gone by, those who drove the Moor from the peninsular land and founded the Nation spared no sacrifice. And today you have the Moor within your homeland, the red Moor, who brings Asian negation, and enters your homes, invades your customs, conquers your family, recruits traitors and prepares the destruction of all that is noble and dignified. It will be futile to fight against communism if we do not first fight against atheism, whether in its overt form or under the guise of religious indifference. Defend the principle of property, but

To turn a blind eye to the breakdown of the family is to adopt an attitude that is not only illogical but hypocritical.

Without atheism, there can be no communism. Marx knew this, and for this reason he wrote in 1844, in his *Introduction to the Critique of Hegel's Philosophy of Right:* 'The abolition of religion as the illusory happiness of the people is required by their real happiness'. Orthodox Marxists assert, as Vandelverdc did in his *Socialist Essays*, that 'socialism and Christianity stand as two antagonists, the existence of one necessitating the disappearance of the other'. And there lies an unexpected clarification for those who suppose a left-wing Catholicism to be possible.

Going beyond Bauer's cautionary approach—who said he would 'respect religion but attack the clergy'—Lenin proclaimed: 'Religion is the opium of the people'. Sharing the same view as Feuerbach and Marx, Zinoviev, whilst president of the Third International in 1923, said: "Our programme is based on scientific materialism, which simply dictates the need to propagate atheism." Mrs Krupskaya, **Lenin**'s widow**,** wrote: "It is an urgent necessity that the State systematically renew its anti-religious campaign amongst children. We must make boys and girls not merely anti-religious, but actively and passionately anti-religious." Lunacharsky, the Soviet Minister of Public Education, declared: "We hate Christianity and Christians; even the best among them must be regarded as our worst enemies. They preach love of one's neighbour and mercy, which are contrary to our principles. Christian charity is an obstacle to the development of the Revolution. Down with love of one's neighbour: hatred is what we need. We must learn to hate; only then will we succeed in conquering the world."

Article 13 of the Russian Communist Party's programme stipulates the 'complete eradication of religious prejudices'. The International Communist Programme states: "Among the tasks of the cultural revolution, which must embrace the broadest masses, the struggle against the opium of the people, religion, occupies a special place: this struggle must be carried out without faltering."

Behold, then, that for the first time in human history, atheism has emerged as a party programme; it organises its ranks, directs its forces, and pursues a relentless campaign across all spheres of intellectual activity. It takes its place in the lecture halls and poisons the youth; it publishes books of false science, of deceptive morality, of dissolute literature in which sensual novels and the poetry of despair reign supreme, sounding trumpets to proclaim as geniuses the mediocrities who work in its pay, crowning themselves with its laurels. It is atheism that enters homes and workshops, corrupting souls and customs; which kindles in the world the fire of hatred and revolt and, by brutalising the human race, proclaims the law of the most savage selfishness, incites mistrust, pits man against man and nation against nation. It is atheism which, in Maritain's words, 'is not a consequence of the social system according to Marx, but rather the starting point of that system'.

vi

THE FALSE GODS OF USES AND THE TRUE GOD IRO

There is, therefore, only one way to combat the great heresy of communism: to uproot it — atheism.

However, we cannot combat atheism by setting against it the idea of an impersonal God, such as the God of the pantheists, before whom one cannot conceive of any notion of the origin, purpose, or duties of man. Nor with the God of that vague, romantic and inconsequential deism of democratic liberalism. Nor with the God understood in the Comtean sense of the deification of humanity. Nor with the racial god, the god embodied in the vital principle and the germinative plasma upon which the principle of ethnic superiority is founded, according to the apostles of the Nazi heresy. All these forms of combating communism are in vain. They are illusory, because none of them sets the true God against Marx's atheism—that God whom Marx hates because he knows that He alone is capable of thwarting all his machinations aimed at the destruction of the human personality and the erection of the economic man, of the man who is merely stomach and sex as an alienation of society.

The God whose name ' ' we invoke in our prayers is the One to whom Thomas Aquinas leads us along the five luminous paths that converge upon Him; He is the personal God, creator of all things, who formed man, giving him a soul and a destiny, and setting out his rights and duties; He is the God of the Gospel, who has granted us intelligence and freedom and wished us to call Him Lord and Father. The problem of today's world boils down to this dilemma: with God or against God! All other questions are secondary. The destiny of mankind is at stake! The twentieth century is the great crossroads.

VII

"RIGHT-WING" AND "LEFT-WING"

The bloody heresy of communism must be fought

by also setting against it the so-called reaction of the "right". The concept of "left" and "right" in the political sphere is a nineteenth-century concept, the century that consciously gave rise to the so-called "class struggle", based on the antagonism between capital and labour.

It must be said that it was not Marx who conceived of the world as divided into two camps with conflicting material interests; it was the so-called liberals. According to the spiritualist conception of society, a struggle arises between political groups, just as there is a struggle between economic groups, the former governed by multiple contradictory ideologies and the latter by the law of *supply* and *demand.* In the economic sphere, producers of market goods, in order to sell them on better terms and more cheaply than their rivals, had to resort to two expedients: increasing the efficiency of machinery and reducing the cost of labour. Human labour was regarded as a commodity subject to the law of supply and demand, losing all the noble significance and spirituality that Christianity had imbued it with. As machines became more sophisticated, capable of producing as much as a hundred men, human labour became a less sought-after commodity and, consequently, cheaper. The consequences for individual and family life were evident: an increase in the poverty of workers whilst the wealth of financial groups and industrial nations swelled.

This extremely grave situation was vividly depicted in the encyclical **Rerum Novarum** by Pope Leo XIII at the end of the 19th century. It was against the backdrop of this situation that the **Communist Manifesto** of 1848 issued the cry: "Workers of the world, unite!" This struggle is not strictly speaking one between 'capital and labour', because in truth Marxism does not seek to abolish capital as the sum of accumulated labour, but only as a privilege of individuals or groups, passing—

However, capital is transferred into the hands of the State, which becomes the sole employer and assumes the functions of the former capitalists, consolidating its powers in favour of a bureaucracy; this ultimately restores the previous situation of class dominance. Economically, the true struggle of communism is against family property, since the dialectical revolution accelerates the stages of capitalist evolution, culminating in the great monopoly of state socialism, a form in which all group monopolies are consolidated, which also undermine the principle of property, the physical basis of the family, and driving the growing proletarianisation of the masses, which is why they were condemned by the encyclical of Leo XIII and, in our own time, by those of Pius XI and Pius XII.

However, to counter this effect, Marxism claims to fight against capital and against the so-called 'economic imperialism' of nations favoured by the greater accumulation of the means of production. This slogan gave the social struggle an internationalist character. Influencing the political world, it gave rise to the concept of 'right' and 'left', with 'left' being understood to mean everything that favoured the development of the revolution; thus, the so-called 'reformists' were included in the 'leftist' camp, comprising advanced liberals, moderate socialists, progressive bourgeoisie, and, in short, - reformists' were included in the 'left-wing' camp, comprising advanced liberals, moderate socialists, progressive bourgeoisie, and, in short, compromisers of all political persuasions grounded in religious indifference or a Christianity of elastic compromise.

Today, however, one can no longer say that there are 'right-wingers' and 'left-wingers'. This tactical manoeuvre of Marxism no longer fools anyone. Nazism, for example, was regarded by many as a 'right-wing' movement, but its philosophical basis was the same as that of communism, as it was based on a purely biological conception of man and a distinctly materialist concept of historical criticism, and its aims were identical to those of communism, namely the establishment of a totalitarian state—

The distortion of personality is a fact. So-called democracies can be regarded as expressions of the 'right-wing', positioning themselves in opposition to Soviet totalitarianism, but these democracies, besides being agnostic—that is, disregarding the problems of the Spirit—are founded on the very same doctrinal principle of social transformation according to Hegel's unlimited dialectical process adopted by Marxism, for they subordinate the forms of state and government social forms and legal norms, not to the criterion of an immutable conception of the world and the imprescriptible laws of morality imposed by God, but to the arithmetic criterion of the majority of votes, which leads these so-called democracies to negate themselves in the very consequences of electoral acts.

We thus have a new form of totalitarianism,

t

hetotalitarianism of agnostic democracies, a despotic totalitarianism of the masses, whose quantitative weight is manipulated by skilled technicians of public opinion and by the power of money, as the Holy Father Pius XII pointed out, which undermines the rights of the Spirit and every moral principle, nothing preventing the foundations of Religion and the very principles of freedom from being postponed and suppressed by the force of the majority masses. It is thus also evident that classical democracy of the Rousseau type is not a suitable instrument for the defence of the human race against the communist calamity.

The world, as we can see, cannot today be viewed in terms of 'left' and 'right', not least because significant numbers of workers in many countries are rallying to fight communism, whilst wealthy men, suited bourgeois are aligning themselves with the current of revolutionary Marxism, which grants them licence to indulge their base instincts and degrading habits of indecent trafficking and unbridled sexualism.

The question is now framed in terms of the "spiritual-

"materialism". Today, one is no longer economically or politically of the "right" or the "left"; one is either a spiritualist or a materialist. To believe or not to believe in God, that is the question. The world is divided between those who believe in God and those who do not. Communism is not a political ideology; it is mysticism turned on its head, an anti-religious conception of the universe. It is a world without God. And it is the most complete form of totalitarianism, the greatest of all, as Father Leonel Franca quite rightly said. The most complete, because it encompasses within itself all the particular forms of other totalitarianisms. The greatest, because it is not restricted to the boundaries of a single nation, but extends across all continents, aspiring to a monopoly over souls and the enslavement of peoples.

By exploiting the legitimate historical grievances of the suffering classes, and making the very same criticisms that we make of the injustices and inhumanities of capitalism, it promises everything to mankind, resorting to tricks and lies. "Thus the masses are hypnotised," writes Father Leonel Franca, "the religious energies of the soul are mobilised in the service of an atheistic ideology. Faith and hope, dedication and sacrifice, love of justice and freedom—all this patrimony of human riches, which has value only in a ontological order of spiritual realities—are exploited to accelerate the implementation of a new conception of life that declares them to be empty fictions and malevolent abstractions."

The great heresy of the century, the heresy of militant atheism, can therefore only be combated by militant religion. This religion of combatants is precisely that which is the object of Marxism's most ferocious hatred: the religion of Christ, the only religion on earth whose sense of social realism bears the mark of divine wisdom.

VIII

THE DIVINE SOLUTION TO HUMAN PROBLEMS

Christ elevates and dignifies the human person.

He alone sets forth the duties, the fulfilment of which brings about the realisation of man's legitimate rights.

He alone grants true freedom, the freedom of the Spirit, free from the shackles of perverse instincts.

Only He knows how to multiply the bread, so that there is a piece for everyone , , for He commands us to share our portion with our neighbour (and not with the vague spectre of an inaccessible and abstract) and determines that, to do this well, we should gather in groups (as in the mountain village) and thus understand that natural groups—the *family,* the *professional corporation, the* collection of families and corporations in *the city,* and the collection of all these groupings within the larger group known as *the Fatherland* are fundamental conditions for the perfect governed inspired by the intangibility and dignity of the human person.

Only He, Christ, grants us the knowledge of perfect economic and political balance. Only He assists us at all times, and accompanies us through life, in our labours and tribulations, as well as in our joys and happy dreams, encouraging us to *trust in the Heavenly Father and* to lift our souls in the sweet ascent to a world where all our thirst for happiness will be satisfied, reaching the Supreme Bliss.

Jesus, the Christ, the Son of the Living God, the incomparable Master and Redeemer of the World — is the key to all human problems.

THE **SPIRIT** OF DARKNESS

Today, more than ever, they can say with St Paul that they do not wrestle against flesh and blood, but against the evil spirits in the heavenly realms, against the wiles of the Prince of Darkness, who is multifaceted in his schemes and his effects, and who knows all the tactics that lead combatants to despondency and defeat. In portraying him, Goethe places in his mouth, in the pages of *Faust, his* identity card: 'I am he who disturbs'. In our century, the Rebel Archangel has assumed his most extreme negative form. In other centuries, he invented false religions against the True Religion, but in our century his methods are different: he denies all religions in order to envelop the Revealed Truth in that denial.

Many forces are arrayed against Christ; the principal one confronts us head-on, but perhaps for that very reason it is the least dangerous; the others attack us from the flanks and employ the cunning of paratroopers, landing right behind our own lines. These are all theories which, whilst appearing disinterested, lead the mind towards materialism. Take any branch of the particular sciences—physics, chemistry, biology, physiology, experimental psychology —and they set forth premises that insensibly lead the intellect to the denial of the soul. Or else they flatter man's base instincts, whispering to them promises of a freedom that leads to degrading pleasures. Or, to better deceive hearts, they speak of noble ideals of justice based on false realities.

The enemy also resorts to slander against the faithful fighters and knows how to act so subtly that he pits against one another those who ought to be united in the most critical moments. He twists their words

and distorts their meaning; he takes our actions and misrepresents our intentions. This cruel enemy reveals himself in our age exactly as Jesus described him in the words of the Evangelist: a murderer from the beginning and the father of lies.

It is against this enemy that you must fight, that all of us Christians must fight. He is the father of atheism; he is 'the one who denies'. He is pride made manifest; he is the Spirit of darkness. He employs all modern methods of warfare, because he also has his own 'fifth column'. We all recognise it, for it acts within us. We often perceive it when it takes advantage of our distractions and our negligence to drag us into sin. Just as we devote ourselves to study, or to prayer, or when we meditate or work, lo and behold, the enemy insinuates himself. Unwittingly, we give him a distracted attention, like a rumour heard without listening. Audaciously, he advances. It is the moment when the conscience, like a sentinel, cries out its alarm. But if the garrison of the fortress is asleep, the sentinel's cry is in vain.

Every soul in which love for Christ has waned is a fortress where the soldiers have fallen asleep. Only the love of Christ keeps us on our guard. Without it, we are nothing. Without loving Jesus, we shall find no defence. And yet, to fight against the enemy of the human race, we must, first and foremost, overcome him within our own citadel. How can we spread the Faith if we do not keep it alive within ourselves? And how can we keep the Faith alive if we do not have Grace? And how can we obtain Grace if we do not possess love?

THE SALVATION OF THE WORLD THROUGH THE SANCTIFICATION OF SOULS

As propagators of the Faith against atheism, and heralds of the Gospel against materialism, we shall never be good soldiers or good fighters unless we love Christ with such a burning love that we set everything ablaze wherever we go. It is through love for Jesus that we shall endure hardships, misunderstandings, injustices, and our own illnesses and those of our loved ones, for this love redoubles our strength, enlightens our understanding, and stimulates our will. When we feel weak, it is to this love that we turn, to restore the potential of our Faith, crying out like the father of the possessed boy at the foot of Mount Tabor: 'Lord, I do believe; help my unbelief!' So powerful is this feeling that through it Jesus saved Mary Magdalene, saying to her: "Because she has loved much, her sins are forgiven." From Peter, Jesus sought three times the solemn declaration that he loved him, and, having heard it, entrusted his flock to him. And Peter, who was weak, became strong through love, and, even though he had once denied the Master, was able to uphold the name of Jesus for the rest of his life and found sufficient strength for martyrdom.

To love Jesus is to follow his teachings. Love does not lie, does not betray, does not grow weary, does not grow cold. Through this love we shall love our neighbour, seeing in each of our fellow human beings the image of the Master himself. This love shall be the measure of our justice and our mercy, and as we judge our brothers by it, so shall we ourselves be judged by it. This love will be the pitcher from which we draw the water of Grace to quench the thirst for true justice; it will be the oil in the lamp where the flame of Faith will always burn; it will be the chalice from which we drink the generous wine of strength in those hours when temptation seeks to make us falter in the face of adversity.

To combat the evils of society, we must first combat the evil within ourselves.

Attaining the fortitude of chastity and the greatness of charity is the first and foremost condition for anyone who wishes to enter this battle, this most arduous battle against the evils of the world. We cannot be the ones who bring down Jesus Christ, advertising His divine industry on huge billboards and then offering poor-quality and spoiled goods. Sin is the enemy's banner, and just as no one goes to war carrying the enemy's banner, so too is no one worthy to fight for Christ who does not raise the banner of his own sanctification. The fact that someone does not lead a pure life means that they love the world and its pleasures more than Christ, and as we always love what we cherish most, those we wish to win over will not be convinced that we believe in Christ. We must be like that man of whom Jesus speaks, who, having found a wonderful pearl, sold all his possessions and bought the pearl. For if we believe in a supernatural life, if we are certain that in Heaven lies our ultimate and supreme destiny of happiness, how can we instil **the** same certainty **in our** fellow men, if they see us more concerned with earthly goods than with heavenly ones?

That is why I urge you, and myself, at this dreadful hour for humanity, when militant atheism marches, from trench to trench, to conquer and destroy Christian civilisation, that we may become purer and more perfect, drawing for this purpose upon that love for Christ which gives us strength and the capacity for realisation, so that, having conquered ourselves, we may unfurl our banners and, as good soldiers, be worthy to cry out to Christendom — 'Alert! alert! — throwing ourselves into battle, for the cause, for the glory, for the empire of Jesus!

FATHER'S DAY

HUMAN ORDER CAN ONLY REST IN DIVINE ORDER

It is at a most grave moment in history that we gather to express our obedience and our homage to the exalted figure of the reigning Supreme Pontiff. This year, 1946, is a year of disillusionment for all those who imagined it possible to remedy human misfortunes with purely human remedies. The futility of the peoples' efforts for peace is evident, and it is proven that the human order, without inspiration from the divine order, is nothing more than an unattainable ideal.

When we consider all this, our thoughts turn to the only hope for a world in ruins: the Church of Jesus Christ, and, representing it, and to lead it visibly, the one whom Christ himself has given us as our most beloved shepherd and guide, the firm foundation of our faith, the rock mentioned three times in the Gospels: the rock, the new name of Simon the fisherman; the rock of the revelation at Caesarea. against which the gates of hell shall not prevail; the rock of the Sermon on the Mount, upon whose impregnability sensible men build, so that the winds and the waters, in the fury of the storms, may not destroy the structure that rests upon it.

The times we live in represent the epilogue of a long-running drama, which has its roots in ancient Greece, res-

It has resurfaced time and again over the centuries and unfolded in a compelling manner, from the Renaissance and the so-called Reformation, through to the naturalism of the 18th century and the scientism of the 19th century. It is the drama of Oedipus, or of Man, attempting to decipher the Sphinx-Nature, in order to find the moral laws by which he intends to govern himself, independent of God. Man seeks a 'new order', as he is not satisfied with those he has created; his spirit finds no rest in any social form; his heart knows no respite in its yearning to attain the happiness of his dreams.

To lay down definitive rules of conduct is the concern of humankind, since conduct is the means by which happiness is attained. But laying down such rules requires a measure of one's actions; establishing that measure is the great difficulty facing the intellect, whose pride prevents it from submitting to revealed truth.

Intelligence seeks to determine the measure of actions for itself. Taking as its starting point the naturalism of the Encyclopédistes, and particularly the atheism of the Holbach school, Man seeks to find for himself the balance between *rights* and *duties.* It regards as its finest book the very spectacle of living beings across all animal kingdoms and, above all, the historical and pre-historical panorama of human groups at every stage of social development. Thus, by the end of the 18th century, statesmen and thinkers politicians were completely divorced from God, even those who still observed certain religious practices, which they separated from their reflections on economics, pedagogy and the legal structure of society. It is agnosticism that begins to prevail in the na- approaches concerned solely with progress and the increase of the wealth of the people.

In this environment, the doctrine of the utilitarians takes shape. It is not new, but it resurfaces at the opportune moment. The links between Religion and the State, between the

the political and spiritual activities of the nations. The last attempt to give the international order a religious basis was the declaration by the great powers in 1815, following the fall of Bonaparte. 'The undersigned kings' (said the monarchs) 'consider themselves members of a single Christian nation, having Jesus Christ as their sole sovereign. Most High Word, and each of them is charged by Providence with governing a branch of the same family; and they invite all powers to recognise these principles and to join the Holy Alliance."

Whilst this declaration was intended to bring stability to the balance of power in Continental Europe, it clashed with the imperatives of an era marked by practical achievements, the flourishing of industry and trade, the conquest of markets, the expansion of living space, the struggle between financial groups, and the onset of the battle between capital and labour. For these reasons, on behalf of England, Canning rose up against the Holy Alliance, in which he was followed by the young nations of the Americas and subsequently by the so-called constitutionalist movements of France, Portugal and Spain. With spiritual life cast aside, only economic interests remained, giving the utilitarians the upper hand. They maintained that everything that is useful should be considered moral, and everything that contributes to man's happiness on earth should be regarded as useful. By happiness they understood pleasure, which linked them to Hobbes's conception and, more fundamentally, to the philosophy of Epicurus. But as the idea of pleasure is uncertain, the utilitarians lacked a basic measure of happiness, and consequently of what is 'useful' and, ultimately, of moral laws.

By the mid-19th century, others had emerged to cause them such a n insecurity. They were the moralists

scientists. To be truly scientific, they had to be evolutionists. Firstly, because science regarded evolution—through successive transformations—as an immutable law of matter, which also compelled so-called evolutionary morality to undergo constant change, in accordance with the demands of new circumstances; secondly, because, since morality derives from the conclusions of experience, there can be no fixed rules for human actions, but only variable rules, depending on the sometimes contradictory results of investigations. And so scientific morality emerged, based on the instability of hypotheses, in contrast to religious morality founded on immutable principles. These were the two images used by Jesus in the Sermon on the Mount: men who build on shifting sand and those who build on rock. Inevitably, the men who *build on sand* were doomed.

The influence of evolutionism and transformationism on economics, law and pedagogy was decisive. As if to banish all religious inspiration from the utilitarian politics then taking shape, the influence of positivist philosophy spread, sweeping from human thought everything that was not susceptible to experimental verification. Without undertaking an absolute denial of the supernatural, positivism adopted an attitude of religious indifference; and, being unable to frame the Infinite within the methods suited to the investigation of the particular aspects of nature, it ceased to take note of anything that fell outside such narrow limits. Utilitarianism, associationism, transformism, positivism, pragmatism, and ‘ ’ all came to be summed up in a single word: agnosticism.

That was the magic word that built the so-called civilisation of the nineteenth century. All politicians and men of

They felt offended if they were accused of seeking to apply to the practical problems of public administration, the interpretation and application of the law, teaching methods or international affairs anything that even remotely resembled the much-ridiculed 'supernatural'. It became fashionable to mock metaphysics, to disparage theology, and to brand as 'bigots' and reactionaries those manly, strong men who sought, in the lecture hall, in the professorial chair, in the judiciary, in party politics, or in the exercise of government, to regard their religious convictions as the inspiration for their actions and duties.

It was all about progress. Being progressive—that was the essence of it; even progressive Catholics. It was the magic word of the 'Age of Enlightenment'. Laying railway tracks and telegraph wires, linking countries; launching steamships; lighting up cities, first with Le Bon's gas, then with Edison's light bulb; improving machinery, mining coal, smelting iron, manufacturing cannons and machine guns, expanding research in the natural sciences—that was all there was to it, and to that end, governments had to be practical, casting aside the old-fashioned nonsense of the reactionary clergy...

Just as, today, *all those who rise up against communism and materialism are regarded as fascists and Nazis,* so too in those days *were* all those who proclaimed the rights of the spirit in opposition to the predominance of exclusively material concerns *accused of being narrow-minded, conventional, pious and superstitious.* Religion was declared incompatible with science and harmful to the State, to education and to the structures of a new society. As abolishing it would contradict that famous freedom, which ultimately served as the basis for the negation of itself—that is, for the determinism that suppresses free will—the aim was to separate religion completely, first from the State, then from society. Secularism was proclaimed as the foundation of a truly free education. The laws regulating the constitution and existing—

The family's functions were, little by little, freed from the concept of spiritualist morality. And so a world without God was built.

Around the same time, another school of thinkers emerged: the so-called Neo-Hegelians. They, too, set Hegel aside. For them, the world was the representation of ideas generated by the spirit. At first they did not explain what the spirit was; later they said: the spirit is a product of matter. Matter generated the spirit; the spirit generated the idea; the idea generated the fact; the fact reacted against the generating idea; from this conflict another idea was born. Thus, for these philosophers, conceptions of man, society and the state were also constantly subject to change.

The positivists and the transformists based morality on the shifting ground of evolution; the former and the latter based it on the volcanic terrain of revolution. Neither group had clear, precise ideas about morality. From one group, or the other, or from both combined, true monsters of human thought emerged.

Such was Marxism. It brought with it the brutality of Darwin's 'struggle for life' and the violence of Hegelian conflicts of ideas; he conceived of the human being solely in economic terms of nutrition and reproduction; however, having accepted from Hegel the dynamics of dialectics, he applied it to the role of the masses in history and outlined the materialist revolution, an absurd expression, for to speak of materialism is to deny free will, and to speak of revolution is to accept the possibility of human intervention in social events, which contradicts materialism, which is essentially deterministic.

Within this absurd conception of man and his actions, Marxism does not aim for a stable, clearly defined type of society, but rather for continuous metamorphosis—

, suppressing any concern for morality.

Now, since morality, in the words of utilitarians and evolutionists themselves, is a means of achieving human happiness by establishing utility as the measure of wholesome pleasure, it follows that Marxism does not even aim for human happiness on earth, since such happiness can never be measured through the violent social transformations that result from permanent revolution.

Marxism has unleashed hatred upon the earth; *it has accepted the principles of exploitative capitalism,* of whose theories Marx claims to be the heir; it has ignited the struggle between the classes; it has provoked unrest, revolts and bloody wars; and it has plunged humanity into confusion, despair and madness.

Drawing also on materialism, yet abstracting the 'economic man' from the Marxist conception, in order to cling to Rousseau's individualism and the idea of heroes as seen in Emerson and Carlyle and, in certain respects, in Byron and the Romantics, drawing in deep breaths that racist inspiration which is so evident in Gumplowicz,

Houston, Chamberlain, Gobineau,

Kipling and in Bismarck's pan-Germanic of Bismarck, Nietzsche appeared, with the image of the Übermensch. His cries echoed through the century. He preached violence, influenced the doctrine of extreme nationalism and forged a new individualism, not built on the impossible equilibria of Jean-Jacques, but based on the imbalance between the docile masses and the omnipotent superior man. He was the great inspirer of militarism, coups d'état, tyrannies, cruel struggles, and the brutality of wars of extermination. For Nietzsche, too, morality is a vain word. The

Superman stands above Good and Evil. His rights know no bounds. Nothing is good enough for him, provided he can expand and fulfil himself. He looks down on the masses; he is master of men's lives. He can crush entire populations, raze cities to the ground on the day he possesses a bomb capable of doing so; he can trample upon old conceptions of law, disregard the laws of hospitality, of mercy, and the age-old rules of jurisprudence; he can stifle religions, drive human masses wherever he pleases, starve, deport, set the world ablaze. The consequences of this philosophy in public law and international relations are terrible. And so, like Marxism, Nietzscheanism serves to exacerbate the world's despair and turn men into beasts.

But whilst such ideas were spreading, what were the so-called Christian nations doing? They severed all ties with the 'divine' in their constitutions and laws. Religion was merely tolerated by them, regarded as nothing more than a private matter with no bearing on the life of the state. Governments were no longer governments, but mere business administrations. Collecting taxes, paying civil servants, overseeing public works and policing, and nothing more.

These agnostic governments, little more than shop assistants or night watchmen, taught the citizens, through their very conduct, the morality of opportunism and profiteering. If the State was concerned only with business, if governance was merely an international trading post, if the needs of commerce took precedence over spiritual values, what else do such procedures signify but the wordless propagation of the very same materialistic ideas openly preached by deniers of God?

Left defenceless, therefore, by their leaders, the

people were left at the mercy of false prophets. There were many of them, each espousing absurd and catastrophic theories, but all, without exception, agreed on one point: the complete abandonment of the ideas of a Creator God and of the supernatural destiny of the human creature.

In the second quarter of our century, these prophets turned against one another, and everything that still represented some achievement of Christian civilisation lay shattered on the ground. An unprecedented conflict ravaged the nations, and we witnessed a war so cruel, so universal in its effects and so devastating in its consequences that even those who placed economic, political and strategic interests above any consideration for humanity could surely never have imagined it.

A century of irreligion, a century of utter disregard for spiritual values, has produced what we have witnessed—something no generation before us had ever seen.

Could there be any greater proof that human order cannot exist apart from the divine order?

THE FOUNDATIONS OF THE DIVINE ORDER LIE IN REVEALED DOCTRINE

But where are the foundations of the divine order? Can we perhaps seek them in the laboratories of men?

Do they come from physics or chemistry, from biology or anthropology, from research into physiological mechanisms or from the psychological analysis of the mysteries of human psychology?

Is it in the measurement and constitutional examination of the brains of the major protagonists of the tragedy of our times that we shall find the key to explaining this morbid state of indifference towards the suffering of others, which is the most alarming universal symptom of humanity today? Will man remain so naive as to seek, in a few grams of brain matter, the secret of actions that are linked not only to the deepest roots of evil, but to the very essence of all historical responsibility, which flows from the very soul of a century capable of creating such an appalling tragedy?

Is humanity to continue in this blind manner, to the point of seeking the foundations of peace in the foundations of war?

Was it not the theories of living space that sparked the war? So how can we subordinate to their themes—disguised as the necessities of strategic defence and spheres of influence—that fundamental issue which concerns the legitimate sovereignties and freedom of peoples?

Was it not the Nazi glorification of brute force that brought the world to a standstill in the face of catastrophe? And, moreover, how can we base the definition of rights and the administration of justice on the whims of those who are physically stronger?

How, when it comes to revitalising the legal consciousness of peoples, can one measure economic potential-inducible and the size of populations, rather than the legitimate cultural hierarchies, the highest indices of which are found in equal measure in both large and small countries?

If we want to build a house, we don't hold a vote to choose the most popular builder, but we call in a competent architect; and if we need to treat a patient, we don't ask the

We do not ask which is the richest doctor in town, nor which of them had, the day before, formed a business partnership with the patient or married his daughter, but we ask which is the wisest and most capable of treating the illness. Meanwhile, we see nations coming together to heal the world, yet the most capable doctors are cast aside.

The world can only be healed and restored by regaining a sense of divine order.

And this sense of divine order is possessed by man solely through the bounty of revelation, which Pius XII called 'God's confidence in man'. Feuerbach and Karl Marx scoffed at revealed truth; Nietzsche, the utilitarians, the positivists and the adherents of scientific morality scoffed at it; but now it is the world's turn to scoff at them. It is a sad laugh, a burst of sarcasm, for it carries, at the same time, the irony of disillusioned peoples and the revolt of those who, having fought against oppression, groan in Eastern Europe under the weight of their own liberators.

Materialist ethics is a work in perpetual progress. If philosophers attempt to define it, they do so on a provisional basis; its rules last only as long as it takes to move from one hypothesis to the next. But if, instead of philosophers, it is politicians who lay it down, then it is no longer laboratory experience that governs it, but rather the interests of the moment, which may shift with international winds or the internal fluctuations of the parties. White will be black and black will be white.

Such is morality without God; the morality of chameleons, a dyeing workshop where justice has its clothes dyed in whatever colour suits it. A prismatic morality where truth breaks down into the particularistic hues of selfishness. A morality that begins by composing light and ends by leading into darkness, where men and nations struggle to the point of despair.

For the true Light came into the world, and men rejected it. They rejected it out of pride and because their hearts were hardened. The light is the truth, and the truth is only truth when it comes from love. For love does not lie, nor does it deceive. Deception is a form of cruelty. The liar, before being a liar, had to be evil. But the true man, to be true, had first to be good, for without goodness there is no truth. And no one in the world was as good as Jesus. I tell you that I believe in the divinity of Jesus because of the truth He spoke to us, and I believe in His truth, chiefly because of the good He has done for us and continues to do for us for all eternity.

Truth is a form of love. Christ is God revealing himself in love. Only He offers us the secret of the Divine Order, as the foundation of human order. And the human order that seeks to establish itself by setting God aside will be a precarious order, an order of disorder, something akin to the discipline of gangs of thugs, where terror by the strongest is the degrading condition for the maintenance of the community.

Since Christ is the Truth Himself, everything He told us is true. And since everything He told us is true, we must take all His words—in the discourses He delivered and in the most varied circumstances of His life—as the foundation of our faith. Among these are the words he spoke to Simon Peter, not just once, but repeatedly, making him the head of the Church for all time, as well as those he pronounced in establishing the Christian priesthood, determining the mission and duties of its ministers and founding his Church.

It is therefore the Church — through all that Jesus taught and decreed the repository and source of all truth which flowed from the word of the Redeemer. It follows

that no lasting order can be established and maintained, whether in our private or family life, or in social, national or international life, unless the Church of Jesus Christ is, for this purpose, heeded, obeyed and respected.

III

THE REDEMPTION CONTINUES TO UNFOLD ACROSS THE WORLD

We must not indulge the illusions of the optimists, who believe in the innate goodness of human nature. Nor must we fall into the opposite error, which is pessimism, whose order is based on the coercive power of the State. Nor should we succumb to the excesses of the physiocrats and sectarians of the liberal economy, who believe that world equilibrium is possible provided no limitations are placed on what they call natural laws. Nor should we adopt the principles of utilitarian morality, which is morality without measure, or the postulates of evolutionary morality, which is morality with elastic measure. Neither Nietzsche's delirious individualism, nor Marx's formless collectivism.

> We must view man according to a realistic criterion. We must take him as he is, in his greatness and his misery, in his strength and his weakness, in his good and bad dispositions. And it is upon this man—instinctive and racial, physical and spiritual, drawn to the Earth and called by Heaven—that we must build society. This construction, to satisfy man's two ends—the temporal and the celestial, the natural and the supernatural—

in general — can only be based on the divine work of Redemption.

The Sacrifice of Calvary does not end at Calvary. It continues through the real presence of Christ and the daily sacrifice on the altars. It continues in the germination of the Gospel mustard seed, throughout the ages and in every moment, amongst all peoples and in every individual.

We have been redeemed by His blood and continue to be redeemed by the miracle of the presence of Christ the Saviour. It is inconceivable that Christ should have come into the world and then abandoned us to our own devices; and, knowing that we are ignorant of all that lies beyond the reach of our understanding, that He should not remain among us to teach us; knowing that we are weak, He did not remain among us to strengthen us; and, knowing that we suffer, He did not come to our aid, saying to us: 'Here I am!'

Certainly, we are not the man Rousseau imagined, for our natural goodness is full of wickedness, and even when we do good, we carry in our hands or in our eyes a little of that wickedness, which is the sad condition of our fall; nor, moreover, are we the wicked man, as Hobbes saw us, to such an extent that we must be governed with a rod of iron.

We are the Man, the real man upon whom the benefits of Redemption operate. Every day we need these benefits in the hard work of our self-improvement. With them we learn to support, help and comfort one another. With them, we can say to Jesus, whom we receive in body, blood, soul and divinity: "Lord, I perceived your gaze in my brother, when I was of service to him in

his distress, or was patient with him, or filled his mouth with bread and his soul with joy."

Indeed: the benefits of Redemption multiply, expand, deepen, renew the face of the earth and illuminate the peoples with the sweet light of Peace.

If we fall, through them we rise; if we weep, through them we rejoice; if anything seems difficult to us, behold, through them all things are made easy for us. There are no human problems that cannot be resolved if we take refuge in the Everlasting Grace of the Redemptive Mystery.

For what was divided is united through Christ; what was obscure becomes clear; what was war is transformed into Peace.

What a great mystery! What incomparable generosity on God's part! How can men forget You? How can they reject Your light of love and enter into the darkness of hatred and vengeance? How can they seek the keys to lasting order, amidst the darkness, whilst rejecting Your light, which dispels the clouds of misunderstanding and instils in human eyes the sweetness of sympathy and harmony?

COMMUNION AND THE HIERARCHY OF THE CHURCH

There is a world that the world does not know. It is this world that I see, with the eyes of my soul, when I let my thoughts wander across the continents of the earth, across the five seas where islands blossom

- and whose shores kiss the beaches of all peoples.

I see the humanity of our Church, in the unknown hinterlands where missionaries carry the word of the Gospel.

In hospitals, where the image of the Crucifix stands out against the white walls and the figures of the Sisters of Charity pass by, comforting the physical pain and offering, to those who have no hope left on earth, the sweet hopes of Heaven.

In homes, at night-time, as devout families recite the rosary, whilst the reflections of the candles, by the foot of the altar, cast golden glints upon the children's heads and silvery glints upon the beards of the elderly, and fine threads of light upon the spiritual silhouettes of the mothers.

In the fields, at the sound of the Angelus and as the first stars begin to shine, the peasants rise to greet the Immaculate Virgin.

In the cathedrals of sprawling metropolises and the humble village churches, silhouetted against the blue sky and filled with the song of birds, the bells ringing and the White Host rising in the hands of the priests.

On the roads leading to the shrines in every country where messages from the Cću have been received, multitudes of pilgrims— —united by the same sentiment, seek in these very consolations the strength necessary for the life of their souls.

In the chambers of the wise, when the wise attain the wisdom of humility, the beginning and end of their labours are illuminated by the invocation of the Heavenly Father. In the prisons, today so full of both criminals and innocent people held captive, and in the frozen steppes of Siberia, where multitudes, displaced from their homelands for the crime of fidelity to Christ and His Vicar, groan under... striving for unyielding faith.

And in the monasteries, and in the cloisters where human beings devote themselves to prayer and penance.

And in the chairs of the teachers who wish to be true, and at the desks of the writers who strive to reveal the Incarnate Word to the world.

And on the staircases leading to the attics, which the bearers of bread and warm clothes, medicines for bodies and souls, climb and descend.

And in the galleries, mouths open to proclaim, a thousand times over, the same message as that of the angels in Bethlehem, the apostles in the first century, and the missionaries who traverse forests at the ends of the earth... Yes: all this is a world that the human heart knows, the heart of Christ. The communion of saints. A world where Redemption takes place, where the True Light illuminates and warms, and the water of eternal life descends and gives rise to Eternity itself within the limits of the earth li-

limited...

In this world, souls understand one another, intertwine. To assist them, to govern them, a whole hierarchy is organised, beginning with the presbytery and culminating in the one who is the pillar of the great edifice. Supreme defender of the Faith, living Word of Christ, source of discipline for truly free men, shepherd of the immense flock, leader of the fishers of souls, royalty of the Incarnate Word, unyielding, invincible rock, against whom, for twenty centuries, the powers of evil have attacked in vain!

V

JESUS VELA PELA SUA IGREJA

It is this Leader whom we celebrate here today. In this year of 1946, Divine Providence has willed that we should find in him the figure of a sage and an apostle, of a hero and a saint. Indeed, in extolling with you the personality of the August Reigning Pontiff, I shall not hesitate to proclaim him, amongst the great figures of His-

In our times, it is the highest, the noblest, the greatest of all. It is proof that Christ never abandons his Church at any moment. For every situation, Jesus has his remedies: for every difficulty, the appropriate provision; for every mission, the right person. He foresees and provi , and because He loves His children, He never leaves them forsaken. Thus, in those days preceding the Ascension, He was preparing His children through the ages, and entrusted Peter with the office of shepherd. Three times he asked, first of all, whether Peter loved him, and upon the third reply, he uttered the testamentary phrase: 'Feed my lambs'. Times were hard, and Peter was the man of the moment—and of all time—for himself and his successors.

The scene of the lake's waters is endlessly repeated in h . That was the case in on 2 March 1939.

Since the early hours of 10 February, the whole of Christendom had been overcome by a profound sorrow, mingled with a sense of uncertainty in the face of an enigmatic future. Not that they lacked confidence in Christ's promises regarding the impregnability of his Church, but because it is human nature to be distressed in times of severe trial.

The death of Pius XI, in early 1939, when the international powers were preparing for a dreadful catastrophe, represented the loss of the greatest of treasures for the Catholic conscience. It was the passing of a guide, an intrepid leader, whose manly stance in the struggle against the great heresies of the age edified the world and filled upright and just souls with righteous enthusiasm.

It was during the pontificate of Pius XI that nineteenth-century materialism bore its most bitter fruits

the evil tree. In addition to the faults identified by Leo XIII in capitalist society—which exacerbate the misery of the working masses and accelerate the proletarianisation of the middle classes to the detriment of families' legitimate rights; in addition to the subversive political unrest stemming from that unbridled liberalism highlighted by Gregory XVI and, even more forcefully, by Pius IX as theof secret forces and corrupting materialism; in addition to the religious indifference that weakened Christian society to its very roots, — the concepts of the Totalitarian State emerged, whether of a racist and national character, or of a collectivist and universal character.

God allowed these two errors—which had seemingly different ends but a common philosophical foundation (materialism)—to grow and initially unite, and then to separate, dragging, whether in union or in separation, almost all the nations of the earth, forced to align themselves with one or the other by virtue of geographical positions or political or strategic interests.

Pius XI did not witness the second part of that terrible tragedy, but he sensed and understood what was happening. His work to preserve the Christian faith and save the human race was intense. He updated Leo XIII's great encyclical, setting forth to the world the definitive word on the economic and social conflicts of our time; he fought against the two forms of idolatry: racism and communism; he wrote on marriage and the family, so threatened in this century, a true manifesto for married couples and parents; and as an instrument of the apostolate and the active exercise of the Christian spirit, he rallied souls within the organisations of Catholic Action. It was this man who died in the early hours of 10 February, whilst the forces of evil that had 'contested, slandered, reviled and crucified' him were preparing to plunge the world into an ocean of blood and mud.

The death of a great Pope called for the appearance of a great Pope. This is what happened on the afternoon of 2 March, when from the traditional chimney rose the

white smoke. Eugenio Pacelli, Cardinal Camerlengo and last Secretary of State to Pius XI, had been elected.

PIUS XII, THE APOSTLE OF PEACE

The Church needed at its helm a man who, by virtue of his vast learning, could encompass the entire culture of the century; and Cardinal Pacelli, a master of both sacred and secular learning, a jurist well-versed in all branches of law, a polyglot fluent in many languages, a scientist, a philosopher, and a diplomat
— he was the right man to steer Peter's ship in our time. The Church needed, as its supreme authority, someone who, in this century of great spiritual battles against the dominance of material forces, possessed the fire of the word of the evangelists of the first century, when the banner of Christ was unfurled amidst the brutalities of paganism; and Cardinal Pacelli was the Apostle of the Nations, the herald of the Holy E , who had travelled through many lands and lived among many peoples, crossed the Atlantic, listened to the hearts of the Americas—that is, of the future—and spoken, full of eloquence, to the formidable masses of humanity. The Church needed a hero, capable of facing the terrifying threats that the coming days would bring to Christendom; and Cardinal Pacelli, of frail appearance, had been put to the test in difficult missions as nuncio carried out in calamitous times, with that courage which revealed, even then, what he would be capable of as Bishop of Rome, Head of State and Father of Christendom. But, above all, the Church needed a man of holy life, the measure of which was

which is measured in the saints — the perfection of love for Jesus Christ. This love, in itself, is the beginning of perfection, but as the sanctifying virtues are nourished by it, they will be all the more perfect the more they spring from perfect love. And Cardinal Pacelli's life, in all that he did and taught, was always a continuous ascent of love towards the Divine Master. This quality, the greatest of all, was certainly the one that Jesus chose, through the votes of the College, on that afternoon of 2 March when the masses in the vast Belvedere shouted joyfully, hailing Pius XII.

On the 12th of that month, represented by Pius XII, the Divine Saviour, for the first time in human history, donned the tiara of the three crowns on St Peter's balcony, before the ancient Rome of the Caesars and the Eternal Rome of Christendom. All the bells of the earth rang out. And the hundreds of thousands of Catholics who saw the new Pope with their own eyes could not hold back their tears, in which joy mingled with profound emotion. The people have an intuition of the future. He was the Pope of those tragic days; he was the comforting angel whom God had sent to wipe away the tears and cleanse the blood of the innocent; he was the Angelic Shepherd, who would ceaselessly teach the ineffable secrets of Peace to an unrepentant and deaf humanity, swept up in the whirlwind of its own crimes.

The bells ring out. The marvellous words resound:
"Receive the tiara adorned with three crowns and know that you are Father of Princes and Kings, Rector of the world, and Vicar on earth of Our Saviour Jesus Christ, to whom be glory and honour for ever and ever"…

From the very first day of his pontificate, the world grew accustomed to hearing Pius XII speak as a sage in all sciences and all arts, mastering the conquest

of the human spirit, whether in the field of experimental research or in that of philosophical reflection; all this wealth of knowledge, this power of intellect and culture, is harmonised in the supreme sense of peace.

As he addresses his first greeting as Pontiff to the peoples of the entire world, he exclaims: "We wish to attach to this paternal message of ours a plea and an invitation to peace; that peace which our predecessor, of blessed memory, advised men with such insistence and such fervent prayers, and for which he made to God the spontaneous offering of his life; that peace, the sublime gift of God, which is the desire of all the noblest souls and the fruit of charity and justice. Let us all strive for the peace of consciences at rest in the friendship of God, the peace of families united and harmonised in the holy love of Christ, and peace among nations, through their fraternal mutual aid, friendly cooperation and cordial understanding, for the sake of the higher interests of the great human family, under the gaze and protection of Divine Providence.

On 13 November of that same year, addressing the Americans on the fiftieth anniversary of the founding of the Catholic University of Washington, Pius XII traced the deep roots of the war that had broken out two months earlier, demonstrating that no hope could arise from a philosophy of fu ndamentos p urame it te hu maiios. The thesis was presented three weeks later, in the address with which His Holiness inaugurated the fourth academic year of the *Pontifical Academy* of Sciences. The head of the Church speaks of the enigma of creation set before mankind as the object of their investigations. He highlights the greatness of man in his work of mastering nature and discovering scientific laws, but makes it clear that 'truth' belongs to God and that man cannot create it. The Church recognises the just freedom of the minds of scientific inquiry and even wishes to make use of science for its apostolic mission; yet science alone does not satisfy

the longings of the human soul. Since man cannot create the truth, he can only discover it through experience, but not in its entirety; for a part of the truth—namely, that which pertains to God's own creative power and to the ultimate destiny of creatures—can only be revealed through divine revelation. As the synthesis and centre of divine truth that transcends human understanding, Pius XII points to Jesus in the Sacrament of the Altar. It is the source of supreme wisdom, the Sacrament of Love. At the depths of the soul of this master orator and teacher lies the secret of all knowledge and all order — Peace, always Peace!

And is this not the Pope's intention when, speaking to newlyweds about the danger of bad reading material and the benefits of good reading material, he seeks to remove from the heart of families the seeds of discord and war, which begin in the home and spread to society and nations? Is this not the thrust of his address to the Italian Catholic Action in November 1940, when he alludes to the proud civilisation that has confused 'the material with the spiritual, the human with the divine, the momentary with the eternal'?

One of Pius XII's most notable speeches was the one he delivered in April 1941 to the students of Catholic Action. Unlike the false prophets, who threaten the world with a form of equality built on disorder and the inversion of social values, the Pope shows that it is educated men who are the brain of society, which, as in the body, 'provides for the direction, coordination and regularity of vital functions'. By prescribing a hierarchy of knowledge, in contrast to those who today seek a hierarchy of the most heavily armed in the governance of the world, Pius XII draws a distinction between the true—

True science and false science: the former is that which confines itself to the possibilities of research, and the latter is that which seeks to subject the infinite to its own limited power. Science that respects the truth of God is not proud, but humble, and in its humility it is charitable. Such science does not oppress, does not make the world unhappy, does not bring upon humanity the tragic consequences of instruments of destruction. It understands—and here the Pope's thought is always a thought of peace—"that all men are brothers; in society no one is a stranger to others; the poor need the rich, the rich are indebted to the poor, the strong to the weak; the wise to the ignorant. All fashioned from the same clay by the fingers of God; all redeemed by the same blood of the Saviour; all on the way to the same home of the Heavenly Father, where all are called to the same happiness". And he adds: "... children of the same Father and of the same Blood, whatever the language, the sky, or the customs that separate them, they were made to love one another, to help one another fraternally..."

The same brilliance shines through in another address to the Pontifical Academy of Sciences in November 1941. It is the scientist who speaks. Nothing escapes his notice: the progress of astronomy, with its latest calculations and most powerful instruments; physics delving into the mystery of the infinitely small. And, contemplating the colossal stars and distant nebulae, as well as the other side of the universe unfolding in the world of atoms, Pius XII sings the glory of man, the scrutinizer of the Universe, and of God, Master of Mankind, repeating that maxim which flows from all the reflections of his most potent intellect: "All men are brothers in the school of God, brothers in contemplation, in study, in the use of nature, brothers in life and in death." And he exclaims: "May all men once again become brothers also in love and harmony, in the victory of good over evil, in justice and in peace!" The Pope insists, the Pope repeats, the Pope seizes every opportunity to ask the

men to return to the Peace of Christ. So it is in the dramatic invocation to Rome in Psalm 41, to Rome which, having been the bearer of the codes of legal wisdom of the praetors and Caesars, became, with Christianity, the mother of a higher and more humane justice; to Rome, beacon of civilisation, centre of Catholicism, so that it may 'call men to the freedom given by Christ and reassure everyone in that peace which unites peoples'.

Pius XII uses every means at his disposal to speak of peace, to invite the world to peace. Addressing the participants at the International Congress of Mathematical Sciences in November 1942, the Holy Father, after evoking the astronomers who, in the night hours, contemplate the marvellous order that reigns in the heavens, says: "If- is the foundation of justice, in your exact sciences it seems that the truth which makes the sciences true shines forth more than in others; that truth by virtue of which the true sciences do not divide, but unite men and nations in peace".

Whether , referring to the necessary overcoming of technique in the service of doctrine, in his address to the School of Bibliothecology, Diplomatics and Archival Science, or speaking of *moral certainty* as a condition of judgement, at the inauguration - of the judicial year of the Sagrada Rota, or addressing the Italian Society for the Advancement of Science; or urging the preachers of the four seasons; whether teaching, in letters to high-ranking figures of the Church or of the States, to regarding current or timely matters, Pius XII is always the unifier of all human activities towards a most exalted end, establishing the hierarchy of moral values, whose supreme summit is the very love of Christ, the eternal foundation of peace.

Indeed, these words form the conclusion of the prayer with which St. Pius XII inaugurated the 7th Course of the Pontifical Academy of Sciences in 1943. After launching a powerful critique of positivism, highlighting the absurdity of the monistic conception of the universe and refuting phenomenalism, whilst setting out with crystal-clear clarity the objective reality of knowledge, Pius XII seems to become enraptured in the contemplation of God, creator and sustainer of the universal order, and, rising on the wings of inspiration, invokes the final verse of *the Divine Comedy* to sing in wonder: '1 'a more che muo ve il sole e l'altre stelle'. 'May this love' — concludes the Pope — "to overcome and transform the will and good intentions of the powerful and of all men, so that they may unite in peace and justice, be kindled by the fire of 'immense and beneficent divine charity', and cease to flood this earth—where all, beneath every sky, have been placed to labour as children of God, for an eternally happy life".

Peace always! Such are his addresses, letters, speeches and encyclicals throughout the years 1939, 1940, 1941, 1942, 1943, 1944 and 1945... But men do not listen to him. Statesmen are blinded by mutual hatred. They believe only in brute force. They resort only to brute force. Science has become a slave to the cruelest instincts of destruction. So proud, so haughty, refusing to heed the slightest counsel from God's representatives, science is now a servant, no, more than a servant, a lowly slave, cast down at the feet of the rulers who demand that she work for them, and discover ever better ways to kill, to destroy, to raze cities and nations to the ground.

This is what ‘homo-sapie-ns’ has come to. This is what the vanity of godless academia has come to.

Amidst all this confusion, Christ speaks through the voice of his Vicar, but the voice of Christ is not heard. The light came into the world, but men loved darkness rather than light. They preferred the darkness because their deeds were evil, and everyone whose deeds are evil flees from the light and seeks the darkness. He, Christ, was the light of the world. And He came to that which was His own, and His own did not receive Him. But to all who did receive Him, He gave the power to become children of God...

The impenitence of pride seems to know no bounds, but Christian love, which springs from the Incarnate Word, and lives in Him, through Him, and for Him, is even greater than the wickedness of those who harden their hearts in sin. For this reason, darkness has not overcome the light. And when, devouring the nations, the war drew near the Eternal City and poured out its deadly fury upon it, the whole Christian world beheld a scene never seen in two thousand years: the Pope, the Pope of Peace, in the streets of Rome, amidst the people, amidst the din of aerial bombardments, rushing to help, comforting, encouraging, wiping the blood from the maimed who, legless, armless, blind or dying, groaned in their pain; the Pope, in his white cassock, like a white banner of Christ, like a new veil of Veronica, where the man of the twentieth century wiped his bloodstained face; the Pope, with open arms, blessing and weeping, courageous as a hero and tender as a Father; the Pope, reviving the first successors of Peter, instilling courage and lifting the spirits of Christians in the arena amidst the roars of tigers and lions.

This is the Pope of Peace! This is the herald of the word of Jesus Christ, which continues to speak to all peoples and all rulers.

Perhaps — and everything points to this — the voice of Peter, which is the voice of Christ, continues to be disregarded by the conciliators

The delusions of those who seek in human principles the secret to an impossible order and peace. Yet the number of those who are beginning to grasp the Pope's greatness, and to see and desire the true light, is growing across the face of the earth.

On 18 February last, that world which the world does not know, that spiritual and moral world which is beginning to rise from the ocean of human sorrows like a firm continent where true peace shall one day take root, sent its emissaries to Eternal Rome, offering Pius **XII** the assurance that his word, his heroism, and his love for humanity would not have been in vain.

Thirty-two prelates, of every race and from every corner of the globe, are making their way to Rome, to Eternal Rome, the Teacher of Life, the beacon of humanity, to receive the cardinal's hat from the Pope's hands. They were accompanied by numerous other cardinals, all joining those resident in Italy, constituting the most impressive manifestation of the universality of the Church.

THE PARADE OF THE WORLD

The spectacle was grand and significant. Grand because it surpassed the dazzling triumphs celebrated by the C6sarcs as they departed from the Vatican campuses in their war chariots, followed by the procession of defeated heroes, conquered treasures, and exotic animals and birds from the nations vanquished by their sword. Significant because, in the very heart of the 20th century, it was

BERSERKER
BOOKS